

Buddhism
Secondary Education 3.
English Program



Compiled by
Phramaha Somphong Santacitto P.





Buddhism
for Secondary Education 3.

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Buddhism

Buddhist Studies

For Secondary School EP Grade 3

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Preface

Buddhism is considered the oldest of the great world religions. It has therefore prospered and flourished in Asia and the rest of the World. Students as Buddhists are supposed to study it for more understanding and benefit of the world and society.

This is designed for the secondary school Matthayom 3. It is made up of 3 units:- Buddha, Dhamma, Sangha and 11 lessons. This textbook is one of projects of the WBSY center on creating of Buddhist textbooks which includes all grades of Buddhist studies in secondary levels.

The objective of this book is to be the manual or paper in classroom not to be sold, to assist students with the Buddhist teachings. But in the near future, World Buddhist Sangha Youth Thailand aims to publish Buddhist books for the children more.

BSYTH staff would like to express deepest thanks for students of this English Program as well as all teachers. Without all of them, this cannot be completed.

Our great thanks go to the translators, authors and publishers of books who make thispresent one possible. if any copyright material is included for which permission has not been sought, apologies are offered in advance to proprietors and publishers concerned. We would like to accept all criticisms and suggestions given. For those mistakes, omissions and errors in judgment which undoubtedly remain, we take full responsibility.

In the first edition, if something wrong and misunderstanding, please send your suggestions and comments to the wbsy address for us to develop and improve more and more.

May the Buddha Dhamma Sangha be upon yours!!!

May, 2007
BSYTH Staff

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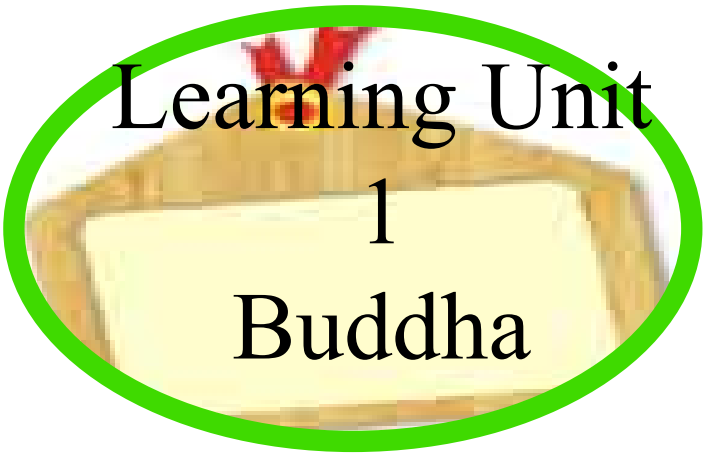
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Mode of pronunciation

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Learning Unit 1 Buddha

Lesson 1:History & Significance of Buddhism

Lesson 2: Buddha's Story-Life & Jataka

Lesson 3: Buddhist Holy Days

Lesson 1 : History & Significance of Buddhism

The Expected Outcome

1. Understanding history of Buddhism in Asia, Europe, America, Australia (Oceania).
2. Analyzing the situation of Buddhism in those continents.
3. Analyzing the significance of Buddhism as to help create civilization and peace (happiness).

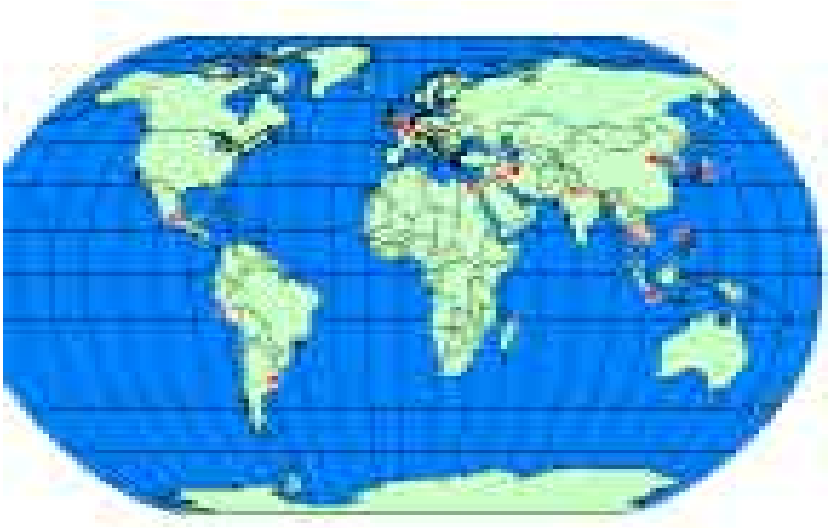
Main Essence

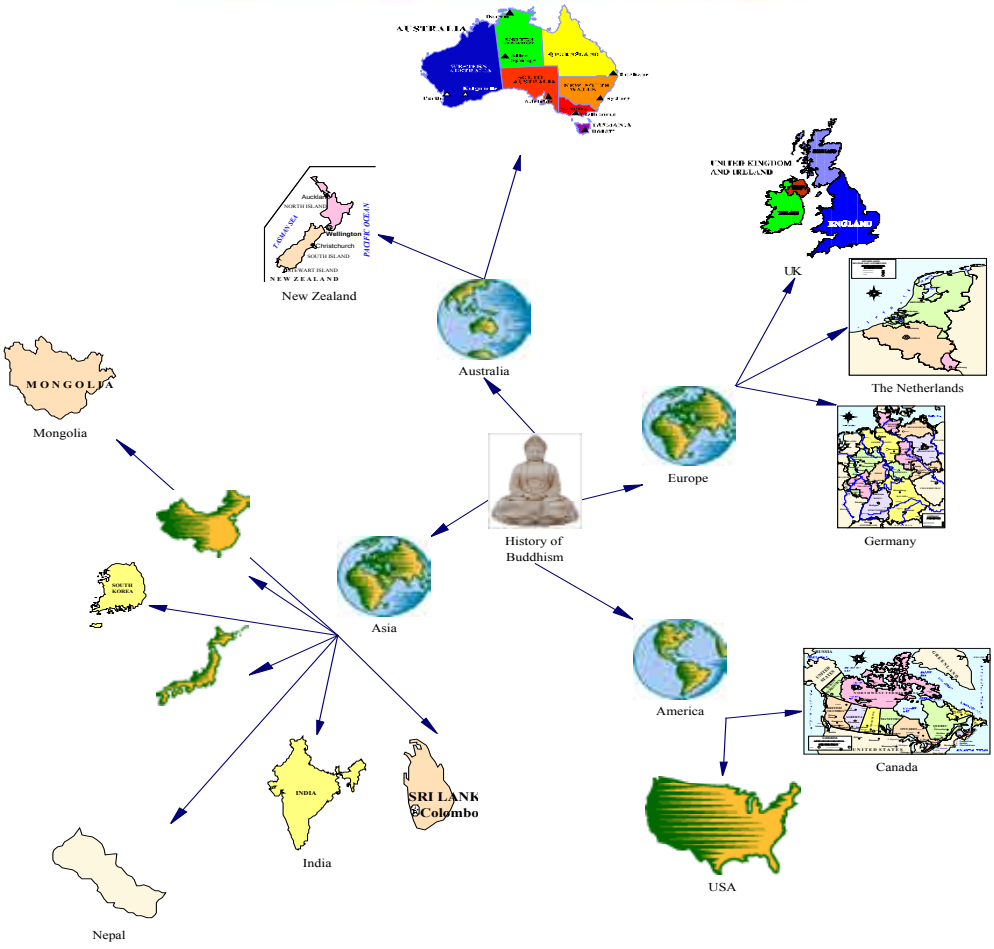
Buddhism after the third council of King Asoka the Great, has been introduced into various countries across the world:- Asia, Europe, North America, Oceania and so on in order to harmonize and reconcile and make peace for all, that causes Buddhism solid, stable and firm until now.Buddhism plays vital role in the World in not only spiritual but also social aspect as contribution to civilize and make peace to the World.

Opinions & Discussion

1.It is said that the spread of Buddhism with 9 lines is the beginning of that out of India do you agree with this statement why ?
2.In which period was Buddhism introduced into non Indian countries?
3.Do you know why Buddhism spread out of India?
4.What are the benefits for the spread of Buddhism outside India?

History of Buddhism in the world



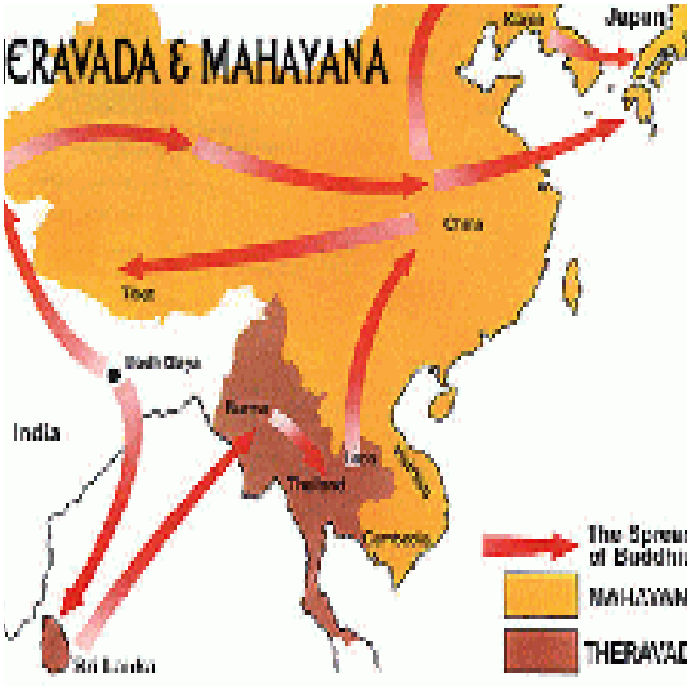


History of Buddhism in the Asia

Buddhism in South Asia
- Buddhism in India
- Buddhism in Sri Lanka
- Buddhism in Nepal

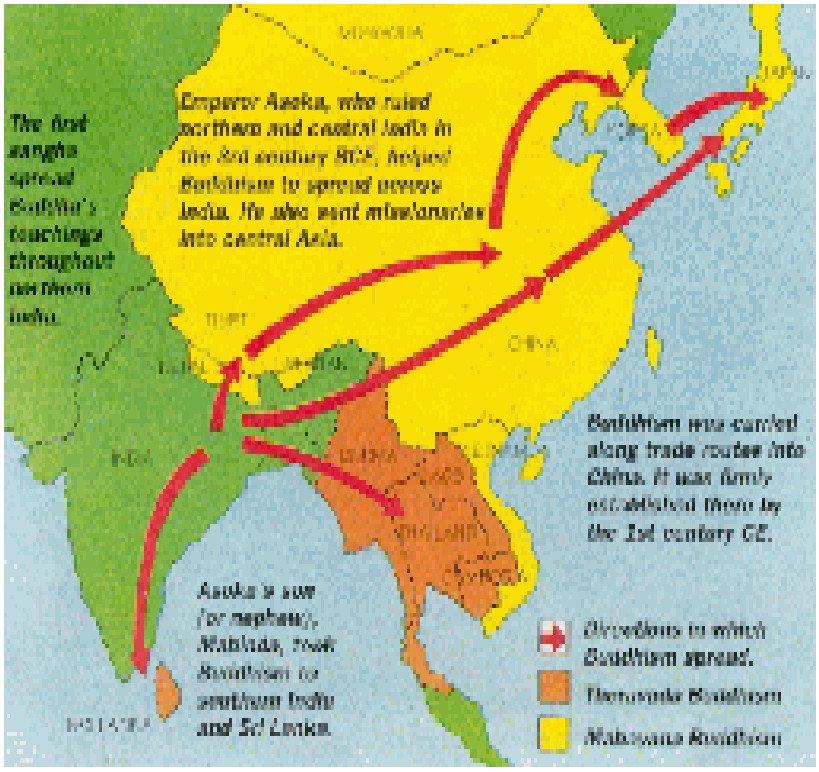
Buddhist in the East
- Buddhism in China
- Buddhism in Korea
- Buddhism in Japan

Buddhism across the Himalayas
- Buddhism in Tibet
- Buddhism in Mongolia








Emperor Asoka, who ruled northern and central India in the 3rd century BCE, helped Buddhism to spread across India. He also sent missionaries into central Asia.
The first sangha spread Buddha's teachings throughout northern India.
Buddhism was carried along trade routes into China. It was firmly established there by the 1st century CE.
Asoka's son (or nephew), Mahinda, took Buddhism to southern India and Sri Lanka.
Directions in which Buddhism spread.
Theravada Buddhism
Mahayana Buddhism





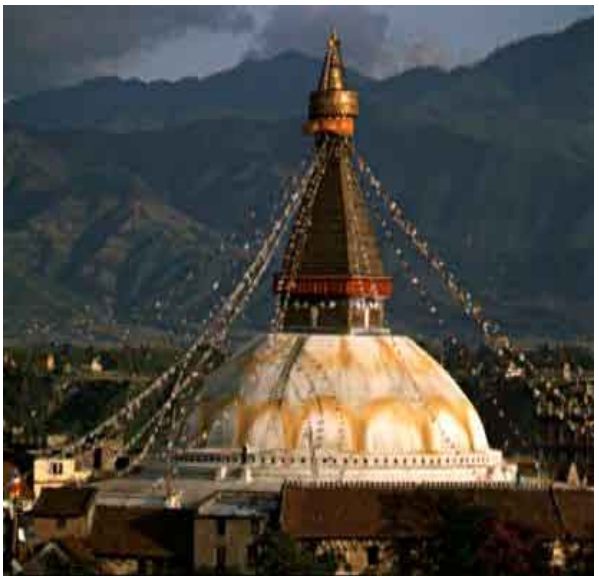
Buddhism in South Asia

Buddhism in India



Buddha
This stone Buddha, measuring about 20 m (about 70 ft) high, is in a temple in Buddh Gaya, Bihār state. The area is one of the holiest sites of Buddhism in India.

Buddhism in Nepal



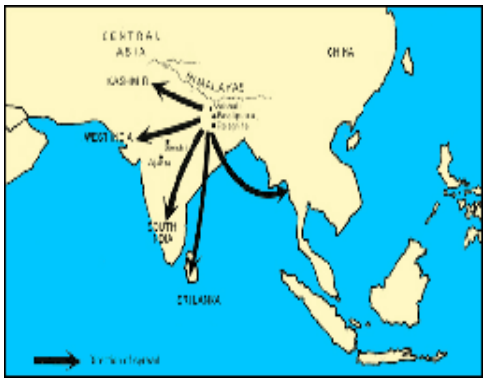
Bodhnath Stupa in Kathmandu, Nepal
Situated on an early trade route between Kathmandu and Lhasa, Bodhnath was a religious site as early as the 7th century. The present stupa, Nepal's largest, was constructed probably in the 14th century. Since the invasion of Tibet by Chinese Communist troops in 1950, the migration of Buddhist refugees to Bodhnath has made this stupa and its surrounding monasteries a world center of Tibetan Buddhism.

Buddhism in Sri Lanka



Kandy's Temple of the Tooth
Named for the sacred relic it holds, which is believed to be the Buddha's tooth, Dalada Maligawa, or Temple of the Tooth, is regarded as the most sacred Buddhist temple of all. In and near Kandy, capital of the ancient Kingdom of Kandy, there are many tombs, ancient palaces, and other temples. The annual Esala Perahera torchlight procession includes dancers, officials, and lavishly ornamented elephants.

Buddhism in India



During the Buddha's passing way in his 80th yearon the full-moon day of Visakha, the Venerable Kassapa, one of the Buddha's great disciples was on the way back from Pava to Kusinara with a large retinue. The news of the decease of the Master was brought to himby a naked ascetic of the Ajivika sect. All his foolowers, with eh excep tion of Anangamis and Arahants, were plunged in deep grief and were weeping and lamenting. But an immoral Bhikkhu and Subhadda, who had entered the Order in his old age, was the only one that rejoiced over His death.

"Grieve not brothers,"said he "Weep not' we are now well freed from the Great Ascetic. He constantly worried us, saying-"This is suitable, this is not suitable." Now we are free to do what we like."

Such words induced the Venerable Kasspa to hold a Council for the sake of proctection and preservation of the purity of the Buddha's teachings.

The Council was held at Rajagaha under the royal patronage of King Ajatasattu three months after the passing away of the Buddha. It lasted seven months. 500 Arahants were chosen for the Convocation. The Venerable Kassapa was the president, while the Venerable Upali and Ananda were chosen to recite the Vinaya and Dhamma respectivly.

A century later in Vesali many shameless Bhikkhus of the Vajji clan were in the habit of practicing the ten unlawful points. The Venerable Yasa who came to hear of these teachings decided to invite leading Theras to assemble and decide the Question.

700 Arahants under the presidency of the Venerable Sabbakami held the Second Council in order to protect the Dhamma and Vinaya. It was held at Valukarama in Vesali under the royal patronage of King Kalasoka.



In 352 B.C. there came to the throne of India one of the greatest men in history, Asoka Maurya. In the 18th year of his riegn, about 1000 Arahants, under the presidency of the Venerable Moggliputta Tissa, participated in the Third Council which was held at Asokarama, in

TIMELINE: BUDDHISM IN INDIA

Year	Events
ca. 566–486 or 488–368 B.C.E.	Possible dates of the Buddha's life. When the Buddha may have lived is a matter of scholarly debate; these time frames represent only two of many suggestions.
ca. 268–232 B.C.E.	Reign of King AS´OKA of India, who converted to Buddhism and became an important patron of the religion. As´oka is said to have sent out missionaries to various lands after holding a Buddhist Council at Pataliputra.
ca. 320–550	Gupta Empire, during which Buddhism flourishes throughout the subcontinent.
ca. 500	Buddhist monastic university founded at Nalanda.
1197	Destruction of the great monastic universities of Nalanda and Vikramas´lla, signaling the decline of Buddhism as a religious institution in India.
1891	ANAGA RIKA DHARMAPA LA (1864–1933) founds the Maha Bodhi Society to restore the famous site of the Buddha's enlightenment.
1956	B. R. AMBEDKAR (1891–1956) renounces Hinduism and converts to Buddhism.

Buddhism in Sri Lanka



About the year 246 B.C., Emperor Ashoka sent his son, Mahinda, as the head of a mission to Sri Lanka. There, he converted the king to Buddhism. The king supported these Buddhist missionaries and provided facilities for them in his capital. From there, they were able to carry on their work of spreading the Teaching of the Buddha. A great monastery was then built near the capital. Later, Ashoka's daughter, Sanghamitra, brought a shoot of the Bodhi tree in Buddha Gaya to Sri Lanka. She also established an Order of Nuns in Sri Lanka. With the help of royal patronage, Buddhism became the dominant religion of Sri Lanka by the second century B.C. A century later, a Sri Lankan king commissioned the compilation of a collection of the Buddhist scriptures in written form.

In the first centuries of the Common Era, Buddhist culture and scholarship flourished in Sri Lanka. The fifth century saw the arrival of the famous scholar, Buddhaghosha, from South India. He made an outstanding contribution to the literature of the Theravada tradition.

From the earliest period of Sri Lankan history, invasions and migrations from India have threatened the independence of the island and have left it with a composite population consisting of both Hindu and Buddhist elements. Buddhism in Sri Lanka suffered setbacks during the periods when Hindu influence was greatest. Later, during the centuries of colonial rule under the Portuguese, Dutch and British, Buddhism suffered further setbacks.

A movement to revive Buddhism in Sri Lanka began in the later half of the nineteenth century through the efforts of a learned monk named Gunananda. His eloquent lectures on Buddhism aroused much interest. These lectures attracted the attention of H. S. Olcott, an American, who then came to Sri Lanka and enthusiastically supported the revival of Buddhism there. A young Sri Lankan named Dharmapala soon aided Olcott. Both of them travelled widely, giving lectures on Buddhism, distributing Buddhist literature and collecting funds for Buddhist education. Their active missionary work created widespread support for Buddhism in Sri Lanka. By the mid-twentieth century, Buddhism was once again as strong as it had ever been on the island. Today, as in the past,



Reclining Buddha, Polonnaruwa, Sri Lanka.

TIMELINE: BUDDHISM IN SRI LANKA

Year	Events
247 B.C.E.	• King Asoka sends his son, Ven. Mahinda, on a mission to bring Buddhism to Sri Lanka. • King Devanampiya Tissa of Sri Lanka is converted.
425 C.E.	• Ven. Buddhaghosa collates the various Sinhalese commentaries on the Canon and composes the Visuddhimagga (The Path of Purification) • Dhammapala composes commentaries on parts of the Canon missed by Buddhaghosa (such as the Udana, Itivuttaka, Theragatha, and Therigatha)
1873	• The revival of Buddhism got fully under way in Sri Lanka when Ven. Sri Sumangala and Ven Dharmanada
1891	Maha Bodhi Society founded in India by the Sri Lankan lay follower Anagarika Dharmapala, in an effort to reintroduce Buddhism to India.

Buddhism in Nepal



Buddhism in Nepal dates from the birth of Siddharta Gautama himself. Legend has it that many bodhisattvas and previous Buddhas also visited the land. Monuments to these Buddhas can still be seen. Early Buddhist history is difficult to document, but we know that Nepal became a great meeting point for Indian and Tibetan Buddhist teachers. Nagarjuna, the great Madhyamika master, and many other great practitioners visited, lived, and taught in Nepal. Stone inscriptions and colophons provide clear evidence that a strong lineage of Mahasanghika Bhiksunis existed in the seventh century. The country became a repository of Buddhist Sanskrit literature and famous for its production of fine Buddhist art.

Although other places in Central Asia like Khotan had come under the influence of Buddhism even before thebeginning of the Common Era, Tibet and Mongolia remained virtually untouched until much later. There were two reasons for this. Firstly, Tibet and Mongolia lay off the main caravan routes along which merchants and pilgrims travelled between India and China. Secondly, the Tibetan and Mongolian people who were nomads and warlike, were generally indifferent to the Teaching of the Buddha and the higher level of culture that came with it.



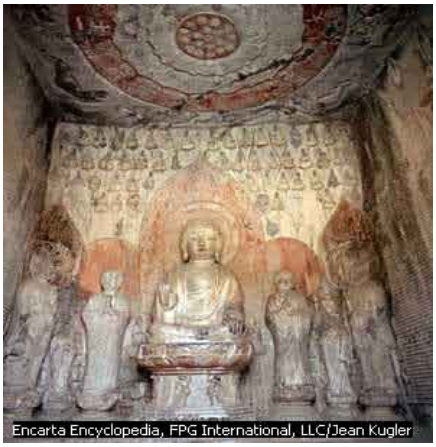


TIMELINE: BUDDHISM IN NEPAL

Year	Events

Buddhism in East Asia

Buddhism in China



Buddhist Cave Art
Buddhist missionaries from India brought their practice of cutting temples into cliff walls to China. The earliest of these Chinese cave temples were built in the 4th century in Dunhuang (Tun-huang), where caves were decorated with relief carvings, paintings, and stone or stucco images of the Buddha and bodhisattvas.

Buddhism in Korea



Buddhism in Japan



Kamakura Daibutsu
Buddhism was introduced to Japan in ad 539, when a Korean ruler sought an alliance with the ruler of Yamato in Japan. To please the Japanese, the Korean ruler sent a statue of the Buddha and some Buddhist scriptures, which he described as the greatest treasures he could send. The Daibutsu (Great Buddha) figure at Kamakura, Japan, was cast in bronze in 1252. The figure depicts Amitabha (also known as Amida Buddha) in perfect repose and passionless calm.

◀ *Buddha's Birthday, South Korea*
The Buddha's birthday is an important holiday in all Buddhist countries. The countrywide celebrations in South Korea include ceremonies in which many parents send their children to live for a month in a Buddhist monastery as part of their religious training.

Buddhism in China

During the third century B.C., Emperor Ashoka sent missionaries to the north-west of India that is, present-day Pakistan and Afghanistan. The mission achieved great success, as the region soon became a centre of Buddhist learning with many distinguished monks and scholars. When the merchants of Central Asia came into this region for trade, they learnt about Buddhism and accepted it as their religion. With the support of these merchants, many cave monasteries were established along the trade routes across Central Asia. By the second century B.C., some Central Asian cities like Khotan, had already become important centres for Buddhism. The Chinese people had their first contact with Buddhism through the Central Asians who were already Buddhists.





When the Han Dynasty of China extended its power to Central Asia in the first century B.C., trade and cultural ties between China and Central Asia also increased. In this way, the Chinese people learnt about Buddhism so that by the middle of the first century C.E., a community of Chinese Buddhists was already in existence.

As interest in Buddhism grew, there was a great demand for Buddhist texts to be translated from Indian languages into Chinese. This led to the arrival of translators from Central Asia and India. The first notable one was Anshigao from Central Asia who came to China in the middle of the second century. With a growing collection of Chinese translations of Buddhist texts, Buddhism became more widely known and a Chinese monastic order was also formed. The first known Chinese monk was said to be Anshigao's disciple.



Among the Chinese monks, Dao-an who lived in the fourth century was the most outstanding. Though he had to move from place to place because of political strife, he not only wrote and lectured extensively, but also collected copies of the translated scriptures and prepared the first catalogue of them. He invited the famous translator, Kumarajiva, from Kucha. With the help of Dao-an's disciples, Kumarajiva translated a large number of important texts and revised the earlier Chinese transla-

Timeline: Buddhism in China

Year	Events
67 C.E.	Two Indian Buddhist missionaries are reputed to arrive at the court of Emperor Ming (r. 58–75 C.E.) of the Han dynasty (206 B.C.E.–220 C.E.), where they translate the first Buddhist sutras into Chinese.
148	The Parthian AN SHIGAO arrives in the Chinese capital of Luoyang; he translates forty-one scriptures of MAINSTREAM BUDDHIST SCHOOLS into Chinese.
366	Construction of Buddhist cave shrines at DUNHUANG begins.
401	KUMA RAJIVA (350–409/413), a Buddhist master from Kucha, arrives in the Chinese capital of Chang'an. He introduces numerous MAHAYANA texts to CHINA.
ca. 520	BODHIDHARMA, putative founder of the CHAN SCHOOL, is reputed to arrive in China from India.
1965	The Cultural Revolution is initiated by communist leader Mao Zedong (1893–1976), leading to widespread destruction of Buddhist sites in China.

Buddhism in Korea

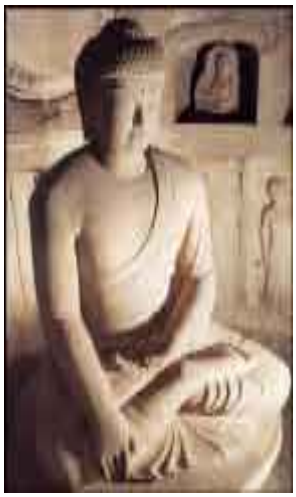


Introduction of Buddhism to Korea

The earliest historical records state that there were three kingdoms in Korea, namely Koguryo in the north, Packche in the southwest and Silla in the southeast. According to tradition, a Chinese monk in the second half of the fourth century C.E first introduced Buddhism to the northern kingdom of Koguryo. A Central Asian monk is said to have brought Buddhism to Packche sometime later.

The Silla kingdom was the most isolated region and was at first not ready to accept Buddhism. The people held firmly to their traditional religious beliefs. There was such strong opposition to Buddhism that a monk who went there to spread the Buddha's teachings is said to have been killed. Eventually, by the middle of the sixth century, even the Silla people accepted Buddhism.

During the sixth and seventh centuries, many Korean monks went to China to study and brought back with them the teachings of the various Chinese schools of Buddhism. Towards the end of the seventh century, the three kingdoms were unified under the powerful Silla rulers. From then onwards, Buddhism flourished under their royal patronage. Great works of art were created and magnificent monasteries built. Buddhism exerted great influence on the life of the Korean people. In the tenth century, Silla rule ended with the founding of the Koryo Dynasty. Under this new rule, Buddhism reached the height of its importance. With royal support, more monasteries were built and more works of art produced. The whole





Timeline: Buddhism in Korea

Year	Events
372 C.E.	Buddhism is officially introduced to KOREA with the arrival of Chinese envoy and monk Sundo at the Koguryo˘ court.
ca. 670	WO˘NHYO (617–686), a prolific and influential Korean commentator, seeks to reconcile doctrinal positions of different Buddhist texts.
668	The Silla kingdom (ca. 57 B.C.E.–936 C.E.), defeating Paekche (663) and Koguryo˘ (668), unifies the Korean peninsula; Silla dynasty supports Buddhism as the state religion.
828	The first mountain site in the NINE MOUNTAINS SCHOOL OF SO˘N (the Korean CHAN SCHOOL) is founded; eight other sites are established over the next century.
918	Buddhism flourishes in Korea under the state patronage of the Koryo˘ dynasty (918–1392).
1910	Japan colonizes Korea; the Japanese governmentgeneral eventually institutes Meiji-style reforms of the Buddhist order in Korea.

Buddhism in Japan

Early Buddhism in Japan



Buddhism traveled to Japan by water, on ships passing through the Inland Sea to the port of Naniwa. From here the visiting priests and artisans, together with Buddhist scriptures, images, and ceremonial implements, traveled up the Yamato River into the Yamato Basin. This moist and fertile plain, about ten miles wide and ringed by low mountains, was the home of the early Japanese state as it took shape in the fifth and sixth centuries. The red circles show the bases of the rival clans that struggled for shares of power in the emerging state. The particularly powerful Soga b clan is seen in the Asuka region to the south. In order to break free of the pattern of endemic warfare in the Yamato Basin, Prince Shotoku took the radical step of locating his palace not in a military stronghold near the mountains but rather near the center of the basin, closer to the point where the Yamato River flows out to Naniwa. This demonstrates the prince's policy of relying on the power of continental ideas rather than traditional military power.

In the sixth century, the king of Packche, anxious to establish peaceful relations with Japan, sent gifts of images of the Buddha and copies of Buddhist texts to the Japanese imperial court. Buddhism was recommended as a means of bringing great benefit to the country. The Japanese people soon accommodated Buddhism along with their indigenous Shinto beliefs. Being a religion of universal appeal, Buddhism helped to foster harmony within the country. From the very beginning, the establishment of Buddhism depended on the protection and support of the Japanese rulers. Among these, Prince Shotoku deserves special mention for his great contribution to the early growth and expansion of Buddhism in Japan during the early part of the seventh century. Tradition says that Prince Shotoku wrote the first "constitution" of Japan, which promoted moral and social values as taught in Buddhism. His devotion and royal patronage of Buddhism helped to make it widely known. Many Buddhist temples were built and works of art created. Monks were



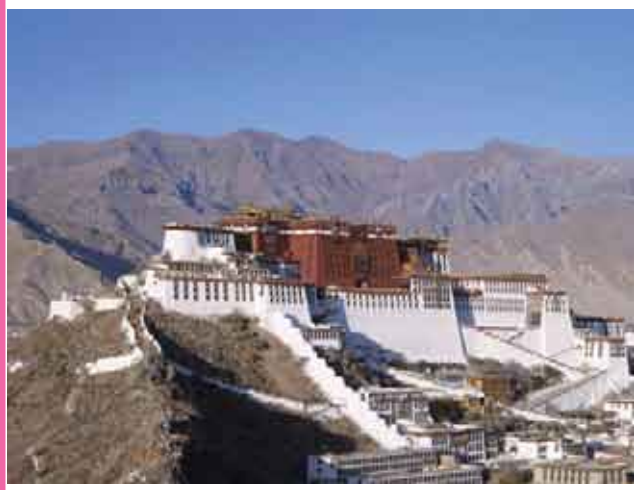
Heigen Temple, Kawasaki, Japan, dedicated to Kūkai, founder of the Shingon sect of Buddhism.

Timeline: Buddhism in Japan

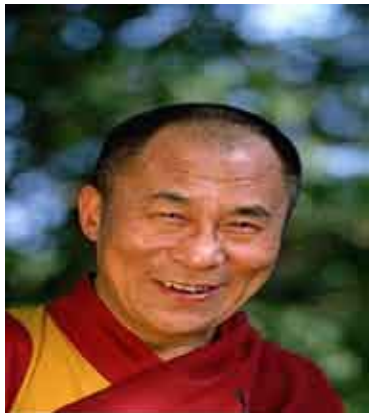
Year	Events
538 / 552	Buddhism is first introduced from the Korean peninsula to the rulers of JAPAN.
594	Prince SHO TOKU (574–622), a major patron of Buddhism and national cultural hero, becomes regent in Japan.
710	The Japanese capital of Nara is established with seven major Buddhist monasteries; the court later sponsors six official schools of NARA BUDDHISM.
822	SAICHO (767–822) establishes the Tendai school (the Japanese TIANTAI SCHOOL).
1175	HO NEN (1133–1212) founds Jodoshu, an independent sect of Japanese PURE LAND BUDDHISM.
1253	NICHIREN (1222–1282), founder of NICHIREN SCHOOL of Japanese Buddhism, begins teaching.
ca. 1570	Japanese general Oda Nobunaga (1534–1582) undertakes a military campaign to destroy Buddhism in Japan,
1868	The new Meiji government in Japan orders separation of Buddhism from Shinto, creating Shinto as an independent "ancient" state cult and suppressing Buddhism

Buddhism across the Himalayas

Buddhism in Tibet

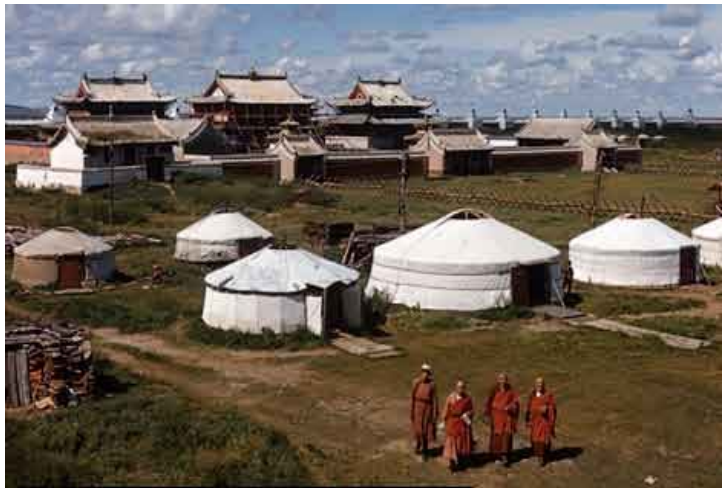


Potala
The enormous palace known as the Potala is the traditional residence of the Dalai Lama, the spiritual and temporal leader of the Tibetan people. The 14th and current Dalai Lama, however, has resided in exile in India since the invasion of Tibet by the Chinese in the 1950s. During the 17th century the 5th Dalai Lama began construction on the palace, located in the southeastern city of Lhasa, Tibet's capital of government and commerce.



Fourteenth Dalai Lama
The 14th Dalai Lama of Tibetan Buddhism, Tenzin Gyatso, fled Tibet in 1959 after an unsuccessful Tibetan revolt against the occupying forces of the Chinese Communist government. His nonviolent efforts to free Tibet earned him a Nobel Peace Prize in 1989.
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Buddhism in Mongolia



Buddhist Monastery in Mongolia

Buddhism in Tibet



Tibet all this changed in the seventh century. The Tibetans, who had long been divided among many warring clans, were united under the rule of a great king, Srong-tsangam-po. His success in uniting the Tibetans brought him and Tibet newfound prestige in Asia. As a result, he was able to wed both a Chinese and a Nepalese princess. His Chinese and Nepalese queens were both Buddhists and before long he, too, became interested in Buddhism.

Srong-tsan-gam-po sent representatives to India and China to study the Teaching of the Buddha and to bring back Buddhist texts. The result of these missions strengthened the king's faith in the Buddhist religion. He had many Buddhist texts translated into Tibetan and encouraged the people to practise the Buddhist teachings. He also constructed many temples throughout Tibet. Thus Srong-tsan-gam-po was the first patron of Buddhism in Tibet. However, no Tibetan monks were ordained during his reign. Moreover, some of the Tibetans regarded Buddhism as a foreign religion and were opposed to it. Tibetans first came into contact with Buddhism when they occupied the oasis cities of central Asia. Some time later, in the 8th century AD, the first of many missionary monks arrived and the country's first monastery was established in 787AD. However, despite some early success Buddhism soon went into decline due to opposition from Bon, the indigenous religion, and political turmoil. In the 10th century monks from India and Tibetans going to India re-introduced the religion together with many aspects of Indian civilisation and it soon began to flourish. As Tantra was the main type of Buddhism in India at the time, it was that which became established in Tibet.



There are Four Principle Schools in Tibetan Buddhism. In the 17th century the head of the country's most powerful sect, the Fifth Dalai Lama (1617-82), made himself king and his successors ruled the country until 1951. Although living in a sparsely populated and geographically isolated region, the Tibetans gradually evolved one of the richest and most sophisticated forms of Buddhism. However, the powerful and conservative clergy refused to allow any form of modernisation or contact with the outside world, which made Tibet an easy target for communist China which invaded the country in 1951. Between 1959 and 1977 almost all traces of Buddhism were destroyed and hundreds of thousands of people were driven into exile. However, refugee monks have been highly successful in re-establishing themselves in India and since the 1960s have been equally

Timeline: Buddhism in Tibet

Year	Events
641 C.E.	King Srong btsan sgam po unifies TIBET and marries Chinese princess Wencheng, who putatively brings to Tibet an image of S´a kyamuni Buddha, later enshrined at the JO KHANG.
775	King Khri srong lde btsan (r. 755–797) of Tibet invites yogin PADMASAMBHAVA to Tibet, and construction
1039	Tibetan translator MAR PA (MARPA) (1002/1012–1097), founder of the BKA' BRGYUD (KAGYU) school, travels to India and studies under NAROPA (1016–1100).
1042	Indian scholar ATISHA (982–1054) arrives in Tibet.
1357	TSONG KHA PA (1357–1419) is born. He becomes an important Tibetan reformer and founder of DGE LUGS (GELUK; Yellow Hat) order.
1642	Gushri Khan enthrones the fifth DALAI LAMA as temporal ruler of Tibet.
1989	The Dalai Lama receives the Nobel Peace Prize.

"Tibetan Buddhism." Microsoft® Encarta® 2006 [DVD]. Redmond, WA: Microsoft Corporation, 2005.

Buddhism in Mongolia

The thirteenth century saw the rise of Mongolian power in Central Asia. Under Genghis Khan, an ambitious and brilliant chieftain, the Mongols soon made their influence felt throughout the region. By the middle of the century, links had been established between the Mongol court and Tibetan Buddhist masters.At that time, an army under a Mongol prince threatened Tibet. Sakya Pandita, the most outstanding Tibetan religious teacher of the time, was asked to negotiate with the Mongols. Although Sakya Pandita hesitated to go because of his advanced age, he eventually agreed. Sakya Pandita succeeded in converting the Mongol prince and his court to Buddhism. He began the work of translating the Buddhist scriptures into Mongolian and taught the Dharma to the Mongols until his death.

Later Sakya Pandita's nephew, Cho-gyal-phag-pa, was invited by the famous Kublai Khan to visit the Mongol court in China. When Cho-gyal-phag-pa reached the imperial court in China, he became the personal religious teacher of the Khan. He stepped up the work of translating the Buddhist scriptures which had been started by Sakya Pandita. During the reign of Kublai Khan, the Mongol court came increasingly under the influence of Tibetan culture. Thereafter, a succession of Mongol Khans continued to look to Tibet for religious inspiration.





Timeline: Buddhism in Korea

Year	Events

Activities

1. Form 6 groups each supposed to research more and do a report on history of Buddhism introduced into Asia and present situations of Buddhism by making a lot as follows:
   - o Group 1: Buddhism in Sri Lanka
   - o Group 2: Buddhism in China
   - o Group 3: Buddhism in Korea
   - o Group 4: Buddhism in Japan
   - o Group 5: Buddhism in Tibet
   - o Group 6: Buddhism in Nepal
2. And then have representative present in front of class in many forms as such photo album, brochure, VCD and others groups supposed to put question and share.
3. After all finished presentation, teacher and students cooperate and help summary reports on history, background, propagation of Buddhism in Asia and current situations of those countries.

Questions

1. How was Buddhism introduced into Sri Lanka? How was the first time?
2. How was the Chinese Revolutions of Communism giving any impacts on Buddhism?
3. How was the difference Korean Buddhism between under Japan and independence of Japan?
4. Why did Buddhism in Japan increase and decline?
5. How is the current situation of Buddhism in Tibet and Nepal?

Vocabulary

English	Thai	Notes

Buddhism in the West

Buddhism in Europe
- Buddhism in England
- Buddhism in Germany
- Buddhism in the Netherlands

Buddhism in North America
- Buddhism in America
- Buddhism in Canada

Buddhism in Australia





Buddhism in the West



Although Buddhism spread throughout Asia it remained virtually unknown in the West until modern times. The early missions sent by the emperor Ashoka to the West did not bear fruit. Knowledge of Buddhism has come through three main channels: Western scholars; the work of philosophers, writers and artists; and the arrival of Asian immigrants who have brought various forms of Buddhism with them to Europe, North America and Australia.

The 'come and see for yourself' attitude of Buddhism attracts many Westerners. They are not asked to believe in anything, but to follow the Buddha's advice of testing ideas first.

With the growth of easy travel and communications, the West has been able to find out more about Buddhism in this century than in all the time before. The informality and emphasis on practice of Buddhism appeals to many Westerners.

The Influence of Buddhism

Buddhist attitudes of peace, mindfulness and care for all living creatures have come to be the concern of many groups in the West. Buddhist believe that all things should be looked after: the earth, plants, birds, insects and animals. This is close to the feeling among many people in recent years that the human race should stop polluting the atmosphere and destroying the surface of the earth by cutting down forests.

Buddhism Travels West

Although the Buddha's teachings have been known in countries throughout Asia for over 2,500 years, very few people in Europe or America would have known what the word 'Buddhist' meant unless they had been born in the last 50 years.

Over a century ago people from France, the Netherlands, Great Britain, and other European countries began to travel in the Far East. Many of them returned with Eastern ideas, and so Europeans began to hear about Buddhism.

More recently, Buddhist people have moved to the West. Many of them have been refugees from conflict. Many Tibetans, for example, fled from their country after the Chinese takeover in 1959. The wars in Indochina in the 1950s and 1960s led many Vietnamese people to move to and settle in Europe, Australia and America. Other Buddhists from countries such as Thailand have established businesses in the larger Western cities. They have all brought their Buddhist beliefs to their new homes, and helped to set up Buddhist centres.

Timeline: Buddhism in West

Year	Events
4th Century	• Alexander the Great (356-323) invaded India (327)
18th Century	Colonial occupation of Sri Lanka, Burma, 1700s Age of Enlightenment introduces revolutionary new ideas to Europe. • American independence (1776) • French revolution (1789-1802)
19th Century	• First Western translation of the Dhammapada. (German-1862). • German translation of Lotus Sutra, 1852 and pioneer Buddhist scholars: - Neumann and Odlenburg, first German monk, Nyanatiloka. • First Chinese Temple in USA (San Francisco) (1853)
	• Buddhist Society of Great Britain, founded (1907). • Buddhist Mission Society in Germany, founded (1903). • Tibetan Buddhism spreads to western countries. • First Theravada Monastery established in USA (1966). • First Tibetan (Sakya) Centre founded in USA (1971).

Buddhism in Europe

Buddhism in England
Buddhism in Germany
Buddhism in the Netherlands



Introduction of Buddhism to Europe

In the eighteenth century onwards, a number of Buddhist texts were brought to Europe by people who had visited the colonies in the East. These texts aroused the interest of some European scholars who then began to study them.

Around the middle of the nineteenth century, a few Buddhist texts were translated into European languages. Thus Buddhist teaching came to be known to the European scholars. A few of them who were influenced by Buddhism, introduced Buddhist ideas into their own writings. Later, more and better European translations of Buddhist texts were made by the early part of the twentieth century, a large number of Buddhist texts had already been translated into English, French and German. This includes virtually the entire collection of Theravada scriptures as well as a number of important Mahayana texts.

European contact with Buddhism first began after Alexander the Great's conquest of north-western India in the 3rd century BC. Greek colonists in the region adopted Indian Buddhism and syncretized it with aspects of their own culture to make a sect called Greco-Buddhism which dominated the area of ancient India compromising modern day Pakistan and eastern Afghanistan for several centuries. Emperor Ashoka sent Buddhist missionaries to the Hellenistic world, where they established centers in places such as Alexandria, creating a noted presence in the region. Many prominent Hellenistic writers were well aware of Buddhist lore and tradition and wrote about it in detail. Some scholars believe that later Greek philosophers may have borrowed from the teachings of the Buddha and that Jesus Christ was influenced by certain principles.





Timeline: Buddhism in Europe

Year	Events

Buddhism in United Kingdom



Organized Theravada activity in the UK may be separated into two distinct strands with areas of overlap. There were the ethnic viharas by the Thais, Burmese and Sri Lankans and to a lesser extent Indian followers of Dr. Ambedkar, and a native western one. The native British sangha had a more difficult start.



One of the earliest first British bhikkhus was Allan Bennet who was inspired by Buddhism after reading Sir Edwin Arnold's epic poem "The Light of Asia". He ordained as a bhikkhu in Myanmar in1902 and led a mission to England in 1908.

Buddhism in Germany looks back to a history of over 150 years. Arthur Schopenhauer was one of the earliest Germans who were influenced by Buddhism. Schopenhauer got his knowledge of Buddhism from authors like Isaac Jacob Schmidt (1779-1847).



German Buddhists or Orientalists like Karl Eugen Neumann, Paul Dahlke, Georg Grimm, Friedrich Zimmermann (Subhadra Bhikschu) and the first German Buddhist monk Nyanatiloka were also influenced by Schopenhauer and his understanding of Buddhism. But also German Indologists like Hermann Oldenberg and his work Buddha, sein Leben, seine Lehre, seine Gemeinde" had an important influence on German Buddhism.In 1888 Subhadra Bickshu (Friedrich Zimmermann) published the first edition of the Buddhistischen Katechismus", a work based on the "Buddhist Catechism" of Henry Steel Olcott.

In 1903 the first German Buddhist organisation was founded by the Indologist Karl Seidenst cker in Leipzig. In 1904 Florus Anton Gueth became the Theravada monk Nyanatiloka. Some important Pali texts were translated into German in the early part of the 20th century by scholars like Karl Eugen Neumann (1865-1915), Nyantiloka and others.

In 1922 Hermann Hesse published his famous work "Siddhartha", which has been translated into many languages.

In 1924 Dr. Paul Dahlke established the first German Buddhist monastery, the "Buddhistische Haus" in Berlin.

The German Dharmaduta Society, initially known as the Lanka Dhammaduta Society and dedicated to spreading the message of the Buddha in Germany and other Western countries, was founded in 1952.



In 1957 The German Dharmaduta Society purchased the premises of "Das Buddhistische Haus" from the heirs of Dr. Dahlke. It is now a Centre for the spread of Therav□da Buddhism in Europe. The German authorities have designated it, as the oldest Buddhist institution in Europe), a National Heritage site.

According to the Deutsche Buddhistische Union (German Buddhist Union), an umbrella organisation of the Buddhist groups in Germany, there are about 250,000 active Buddhists in Germany, 50% of them are immigrated Asians. They are organized in about 600 groups. In 1977 there were just 15 Buddhist groups.

Buddhism in the Netherlands

Activities

1. Form a group of 4-6 and help make a map showing the foundation and location of Buddhism in European Countries as such England, Germany, and the Netherlands then present in the front and select the best one for class exhibition.
2. Invite some visiting lecturers or monks who work as missionary in Europe for talks on Buddhism in those countries then open the floor for students free to question and share ideas.

Questions

1. How much is the difference of propagation between Europe and Far East Asia (China, Korea, and Japan)?
2. How is the Buddhism in Europe going on?
3. How do you think propagation of Buddhism expand and spread into Europe as Buddhists should behave themselves?

Vocabulary

English	Thai	Notes

Buddhism in North America

Buddhism in America

Buddhism in Canada



As in Europe, scholars in America became acquainted with a number of Buddhist ideas in the nineteenth century. Some of the oldest universities in America had departments of oriental studies where scholars studied Buddhist texts.

During the second half of the nineteenth century, Chinese immigrants settled in Hawaii and California. These immigrants brought a number of Mahayana Buddhist practices with them and built numerous temples. The Japanese Buddhist immigrant who arrived later, not only built temples but also invited over to America, the Japanese monks who belonged to the various Mahayana Buddhist sects. However, Buddhist activities remained largely confined to these immigrant communities.

At the end of the nineteenth century, two outstanding Buddhist spokesmen, Dharmapala from Sri Lanka and Soyen Shaku, a Zen master from Japan, attended the World Parliament of Religions in Chicago. Their inspiring speeches on Buddhism impressed their audience and helped to establish a foothold for the Theravada and Zen Buddhist traditions in America. During this period, the Theosophical Society, which teaches the unity of all religions, also helped to spread some elements of Buddhist teachings in America.





Buddhism in Canada

There is a small, growing Buddhist community in Canada. As of the 2005 estimate, 364,088 Canadians identified their religion as Buddhist (about 1.1% of the population).

Buddhism arrived in Canada with the arrival of Chinese laborers in the territories during the 19th century. The first Japanese Buddhist temple in Canada was built at the Ishikawa Hotel in Vancouver in 1905. A substantial expansion of Buddhism in Canada began in the last half of the 20th century. Changes in Canadian immigration pattern saw a massive influx of immigrants from China, India, Sri Lanka, Japan, and Southeast Asia, countries with strong Buddhist histories and demographics. In addition, the immense popularity and goodwill ushered in by Tibet's Dalai Lama (who has been made honorary Canadian citizen) put Buddhism in the forefront of Canadian spirituality. Many non-Asian Canadians embraced Buddhism (in various traditions) and have become leaders in their respective sanghas in their own right.

Buddhism in the United States had a strong influence on the development of Western Buddhism in Canada, and continues to today



Buddhism in the United States

Buddhism is a religion with millions of followers in the United States, including traditionally Buddhist Asian Americans as well as non-Asians, many of whom are converts. The U.S. presents a strikingly new and different environment for Buddhists, leading to a unique history and a continuing process of development as Buddhism and America come to grips with each other.

Buddhism in Australia

In Australia, **Buddhism** is a small but growing religion. According to the 2001 census, 1.9 percent of the total population of Australia identifies as Buddhist. It was also the fastest-growing religion by percentage, having increased its number of adherents by 79 percent since the previous census in 1996.



Timeline: Buddhism in Korea

Year	Events

Activities

1. Watch VDO on propagation and practice of Buddhism in North America and Australia then share comments and ideas in various aspects such as
   * How was Buddhism introduced into countries of North America & Australia?
   * How is Buddhism in those countries going on?
2. Hold discussion on “Role of Thais in propagation of Buddhism in North America” or any other topics concerned then summarize and conclude discussed topics.
3. Join hand and make Album for Buddhism in various countries.

Questions

1. Why Buddhism in North America seems more prosperous than that of Europe even it was first introduced into Europe?
2. How is the Thais’ role in Propagating Buddhism in USA?
3. Which of Buddhism in both North America and Australia is more prosperous?

Vocabulary

English	Thai	Notes

Significant Contribution of Buddhism

1.Buddhist Contribution to the civilization of the World
2. Buddhist Contribution to the making of the World Peace

Buddhist Contribution to the civilization of the World

Accepting responsibility for one's dependents: he has good and harmonious relations within the family, among relatives, friends, work associates and all of his dependents, by not only seeing to their material needs but also bringing mental benefit into their lives, by being an example to them and encouraging them in growth with the virtues known as the five qualities leading to noble growth **(ariya-vaddhi)**:

1. **Growth in faith:** encouraging them to have firm belief and faith in the Triple Gem [Buddha, Dhamma and Sangha; the Teacher, the Teaching and the Community of Noble Disciples] and in performing good deeds, to have a solid object of faith in their hearts.



2. **Growth in morality:** encouraging them to have good conduct, to be honest and maintain good livelihood and to be disciplined and well-mannered.

3. **Growth in learning:** encouraging them to acquire knowledge through learning and hearing, by advising them or encouraging them to learn those things that will revive and improve their lives and minds.

4. **Growth in giving:** encouraging them to be generous, to be thoughtful to one another and to derive satisfaction in helping their fellow man.

5. **Growth in wisdom:** encouraging them to be reflective, to understand reason, to know good from evil, benefit from harm, what is useful from what is not; to see things as they really are; to be judicious, and to use their wisdom to investigate causes and conditions, solve problems and perform and carry out their tasks effectively.

The State Leadership (A king or administrator)

For the lord of the land, the state leader or ruler-be he an emperor, king or administrator in general-there are the following qualities and principles of conduct:

Being endowed with the ten regal qualities: to have the ten qualities of a righteous ruler or king **(raja-dhamma)**:

1. **Dana:** sharing with the populace; he is a benefactor in that he rules or works to give, not to take; he devotes himself to administering services and providing welfare and aid for the people to ensure their well-being, convenience and safety; he renders assistance to those in distress and difficulty and supports those who have done well.

2. **Sila**: maintaining good conduct; he is impeccable in conduct and restrained in actions and speech; he does only good actions and upholds his honor; he sets an example for the people, commands their respect and is free from any cause for contempt.



3. **Pariccaga:** working selflessly; he is capable of sacrificing personal comfort, even his own life, for the benefit of the people and the peace and stability of the country.



4. **Ajjava:** working honestly; he is honest and upholds the truth; he is free of deceit and upright in his dealings; he is sincere and does not deceive the people.

5. **Maddava:** deporting himself with gentleness and congeniality; his bearing is not arrogant, rude, harsh or conceited; he has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe.





6. **Tapa:** rejecting indulgence through austerity; he destroys defilements and cravings and does not allow them to control his mind; he can restrain his mind and does not allow it to become lost in sensual pleasure and debauchery; he is simple and regular in lifestyle, and dedicated to the fulfillment of duty.

7. **Akkodha :** adhering to reason, not anger; he is not given to fiery outbursts and does not make judgments or act out of anger, but has a heart of goodwill, suppressing anger; he judges and acts righteously with a mind that is subtle and calm.





8. **Avihimsa:** bringing tranquillity through nonviolence; he does not let his power go to his head or use it to repress his subjects; he is kind; he does not find a pretext for punishing a subject out of vindictiveness and hatred.

9. **Khanti:** overcoming difficulties with patience; he endures a heavy work load and perseveres in the face of tiredness; no matter how difficult or depressing the work may be, he does not give in; no matter how much he is provoked or ridiculed, or with whatever harsh and abrasive words, he does not despair; he refuses to abandon a task that is rightfully done.





10. **Avirodhana:** not doing that which strays from righteousness; he does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of the people and the country; he does not oppose what the people rightfully desire; he does not stand in the way of those activities which are for the common good; he establishes himself firmly in righteousness, steadfast and unwavering in the face of pleasant

2.2 Buddhism helps make peace to the world

1.Buddhism of Human Rights
2.Buddhism of Tolerance
3.Buddhism of Morality
4.Buddhism of Patience
5.Buddhism of Self-Refuge
6. Buddhism of Compassion
7.Buddhism of Forgiveness
8.Buddhism of Heedfulness

1.Buddhism of Human Rights





2.Buddhism of Tolerance

3.Buddhism of Morality





4.Buddhism of Patience

5.Buddhism of Self-Refuge





6. Buddhism of Compassion

7.Buddhism of Forgiveness





8.Buddhism of Heedfulness

Activities

1. Form a group of 4-6 each brainstorm think what else in Buddhism contribute to civilization of the world apart from learnt ones select only one item, explain meanings, give some reason on contribution to the world then findings recorded by sending representative out for class presentation in various forms finally open the floor for discussion.
2. Hold essay writing or drawing and coloring depicting the essence of Buddhism titled on "Buddhism's contribution to World Peace" then select the 3 best ones for exhibition.

Question

1. How is Ariyadhamma and Ariyavutthi related to?
2. How is the ten qualities of a righteous ruler or king **(raja-dhamma)** help civilize the World?
3. Give an example of Holy places or objects and Ariyavutthi contributes to such a work, if none, what would happened?
4. Buddhist Idea : Contribution to World Peace do you agree or not why?
5. Have been practicing Buddhism, do you think that Buddhism give any contribution to students, please give an example?

Vocabulary

English	Thai	Notes

Lesson 2: The Buddha's Story-Life & Jataka

The Expected Outcome

1. Summarizing and analyzing Buddha's life-story during first sermon and Ovada-patimokkha.
2. Studying Buddha's life-story through various Buddha images.
3. Narrating Jataka.
4. Applying Jataka into daily-life.

Main Essence

A study of Buddha's poses is learning approach in Buddha' life study which values creating faith and applying the Buddha's conduct into daily life with happiness.

Opinions & Discussion

1. What is the Buddha's life?
2. What are the benefits for the study of Buddha's life?
3. What are the disadvantages of non-knowledge of Buddha's life?
4. How can Buddha's life and Jataka relate?
5. What else is the benefit of Jataka study apart from only Jataka?

Jataka Previous Births of the Buddha

Nandavisala Jataka
Suwannahangsa Jataka

Buddha's Life-Story

Summary of the Buddha's life-story
Buddha's life-story through
various Buddha Attitudes
Buddha in 7 days of the week

First Sermon

The Buddha preaching the sermon "the wheel of law" to the "Band of five disciples"

Soon after the birth of the Future Buddha, eight Brahmin fortune-tellers, observed the marks and characteristics of the Future Buddha's person. Five of these Brahmins interpreted that prince Siddhattha would unquestionably become a Buddha and with that belief, had already become ascetics. When Siddhattaha retired from the world, they attended to his personal needs. Then seeing that the Future Buddha had given up extreme asceticism and gone back to the usual way of taking ordinary material food, they doubted if he would ever become a Buddha, and deserted him. Then they went and lived in the Deer Park at Isipatana near Benares. The Blessed One, having attained the Supreme Wisdom, began his life as the Great Teacher. He fist thought of the persons whom he should first aid his teaching, and saw that these five ascetics had developed mature intellect. He therefore went to the Deer Park at Isipatana near Benares, 18 yojanas (1 yojana = about 8 miles) away from the Bodhi tree and preached his first sermon to this "Band of Five Disciples" before sunset on the full moon day of Wazo (June-July). Kondanna was established in the first noble stage of the Aryan Path, along with eighteen crores of higher and lower gods.



Admonitions

After the first Rains Retreat (Vassa) at the Deer Park at Sarnath, the Buddha went to Rajagaha city where 1250 Arahats,(Enlightened saints) who were the Buddha's disciples, without prior appointment, returned from their wanderings to pay respect to the Buddha. They assembled in the Veruvana Monastery with the two chief disciples of the Buddha, Ven. Sariputta and Ven. Moggalana.

The assembly is called the Fourfold Assembly because it consisted of four factors: (1) All 1250 were Arahats; (2) All of them were ordained by the Buddha himself; (3) They assembled by themselves without any prior call; (4) It was the full moon day of Magha month (March). Main Essence : Ovadha Patimokha (Admonition) On the evening of that day, the Buddha delivered the assembly a discourse called Ovadha Patimokha (Admonition) concerning the summary principles of His Teachings that is to say

:3 Buddhist Principles

1. To avoid all evil,
2. to cultivate good, and
3. to cleanse one's mind —

this is the teaching of the Buddhas.

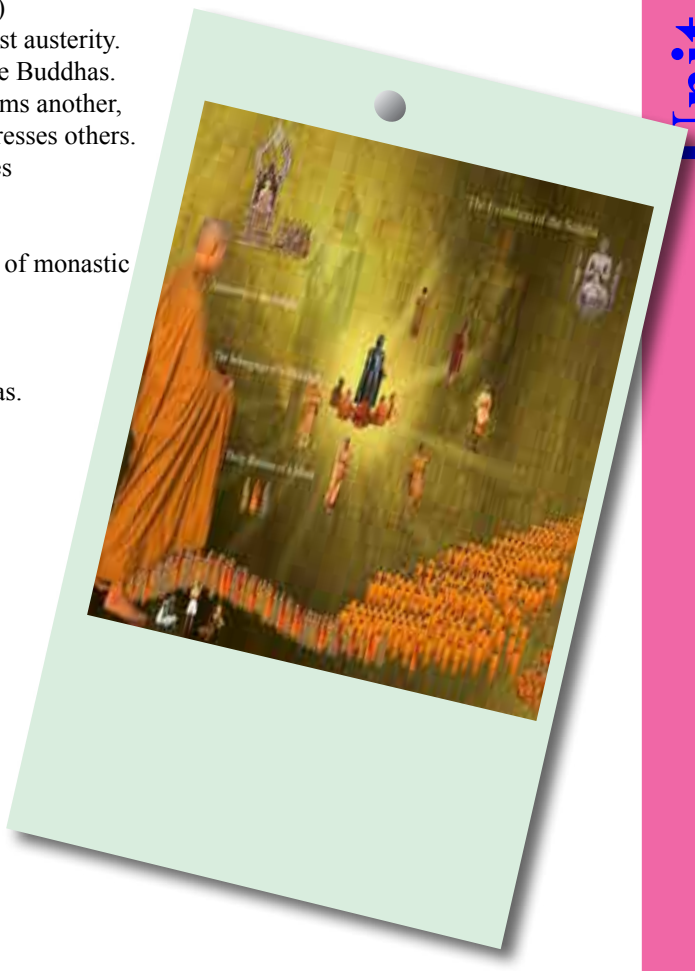
4 Buddhist Highest Aims (Ideals)

1. Enduring patience is the highest austerity.
2. **"Nibbana is supreme"** say the Buddhas.
3. He is not a true monk who harms another,
4. nor a true renunciate who oppresses others.

6 Buddhist Practicing Approaches

1. Not despising,
2. not harming,
3. restraint according to the code of monastic
4. moderation in food,
5. dwelling in solitude,
6. devotion to meditation —

this is the teaching of the Buddhas.



Activities

1. Form a group of 4-6, research more on the essence of first sermon and admonition, collect data for report, and sent out representative for presentation.
2. Hold essay writing on Buddha : “World Great Master” with two papers, let teacher check and select the 5 best for exhibition.

Questions

1. Where is the location of birth, enlighenment, passing away of the Buddha?
2. Who is the first teacher of Buddha?
3. What is the first sermon on, whom the Buddha delivered to, how the result come out?
4. What is the Ovadapatimogga (Admonition), How much is the importance of it?
5. Who are four assemblies? What are their functions?
6. What is the benefit of the study of Buddha’s life-story?

Vocabulary

English	Thai	Notes

1.2 Buddha's life-story through

Meaning of Buddha Images

In keeping with their emphasis on the oldest and most fundamental teachings, Theravada Buddhists produce only a narrow range of Buddhist imagery. Nearly every Southeast Asian Buddha image is made in one of these postures (mudras) that can easily be identified by the position of the hands.

Meditation

Hands resting together on the lap. The gesture symbolizes perfect balance of thought and tranquility.



Subduing Mara

The Bodhisattva is seated in the cross legs (yoga position with the left hand on his lap, palm up. The right hand rests on the knee and points down to the ground, often slightly touching the earth. This posture is better known as 'calling the Earth to witness". Known as 'pang man wichai" in Thai. This is a very popular configuration in Thailand

Its narrative is that facing east at Bodh Gaya, the Bodhisattva is tempted by Mara and his horde. The demons offer him riches, power, sensual pleasure, etc., but all are scorned and the Buddha continues to contemplate. This conquest of Mara is actually a victory over himself.





Teaching the First Sermon

Both hands together at the chest with fingers on one hand forming a circle representing the "wheel of law" while the other hand touches the wheel to set it in motion (representing the beginning of Buddhist teaching). Hand raised with palm facing outwards and index finger forming a circle with the thumb.

The Buddha standing with heels pressed together as he holds an alms bowl with both hand at the waist.

Preventing relative

Hand raised with palm facing outwards and fingers extended in a universal gesture of protection, benevolence, and peace.



Offering or Wish Granting

Hand points down with palm facing out. the gesture represents the offering of Buddhist teaching to the world. Sometimes the teaching, and its benefit, is symbolically represented by a small piece of medicinal myroloban fruit. One particularly majestic style of standing offering image with the robes flared out is also known in Thailand and Laos as the "Calling for Rain" posture



Forgiveness (Abhaya Mudra)



Abhaya in Sanskrit means fearlessness. Thus this mudra symbolizes protection, peace, and the dispelling of fear. It is made with the right hand raised to shoulder height, the arm crooked, the palm of the hand facing outward, and the fingers upright and joined. The left hand hangs down at the side of the body. In Thailand, and especially in Laos, this mudra is associated with the movement of the walking Buddha (also called 'the Buddha placing his footprint'). It is nearly always used in images showing the Buddha upright, either immobile with the feet joined, or walking. This mudra, which initially appears to be a natural gesture, was probably used from prehistoric times as a sign of good intentions - the hand raised and unarmed proposes friendship, or at least peace; since antiquity, it was also a gesture asserting power, as with the magna manus of the Roman Emperors who legislated and gave peace at the same time. Buddhist tradition has an interesting legend behind this



Walking Buddha

The Buddha is portrayed as walking, lifting the right foot slightly from the ground. His left hand at chest level blesses all being while the right hand sways gracefully at his side. The body reflects the tiple-flexed pose (tribhanga or S-curve) which was in Indian sculpture.





Passage to Nirvana

The reclining Buddha representing the Buddha's death. The posture symbolizes complete peace and detachment from the world.

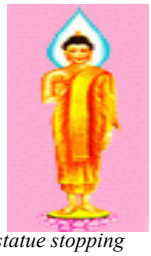
3. Buddha in 7 days of the week

Buddha images for each day of the week. The figures associated with specific days are:

Different postures, chosen by ancient Buddhist priests for Buddha image, were meant to represent various events in his lift and traditionally were thought to have occurred on that particular day of the week. Thus, in Thailand and in Myanmar (Burma), one iconographic mode of the Buddha signifies each of the seven days of the week. When a person commissions an image, he might order one of the mode corresponding to the day of the week on which he was born. It is common to find a row of the postures at a Buddhist shine. Each posture has been drawn on paper or cloth, sculptured out of wood or stone, moulded from cement or cast from various metals, event from precious silver or gold, to pay homage to the Buddha. Each is meant to pay particular attention to the episode which signifies the event alleged to have occurred on the day of one's birth.



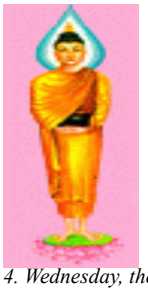
1. Sunday, image standing with his right hand placed over the left on the upper thing in a mindful attitude (the eyes are open)



2. Monday, statue stopping the relatives from fighting and overcoming disease.



3. Tuesday, figure in reclining attitude.



4. Wednesday, the Buddha holding an alms bowl (for Wednesday morning): the most common.



4. Wednesday, the Buddha holding an alms bowl (for Wednesday morning): the most common. For those born on Wednesday night, another pose is sometime given. This is the retreat in the forest: the Buddha accepts a beehive from a monkey and a water pot from an elephant (Palilaika).



5. Thursday, meditation



7. Saturday, figure sheltered by the naga king.



6. Friday, sculpture with both arms crossed over the chest in a thoughtful, introspective attitude.

Sunday: Open eyed posture

Configuration: The Buddha stands with his right hand placed over the left on the upper thigh in a mindful attitude.

Narrative: The first posture of the Buddha after his enlightenment depicts him as sitting under the bodhi tree for seven days to rejoice in the bless of release from mundane preoccupations. After that, he stepped to the north- east of the tree and stood still to look at the tree without blinking for seven days. During this time he is said to have considered the suffering of all living things, including the tree.





Monday: Preventing calamities

Configuration: The Buddha stands with left hand hanging down art the side while the right is raised at chest level; the palm faces outward to depict a gesture which indicates prevention of evil.

Narrative: Once there was on rain in the city of Vesali in the Vacchi region of India. No paddy shoots were in the fields. Famine spread over the land. Both industrious and lazy men died of starvation and their bodied lay on the roads and floated in the river. The city became so polluted that a great many people died of the cholera. Demons crept into the city and devoured the dead bodies which were scattered everywhere. Emboldened by this gruesome nourishment, they began to taste the decomposed flash of patients and to
suck blood from unclean people. Thus the people of Vesali encountered three evils: poverty, cholera and devils. Some were impelled to migrate to other towns.

The king of Vesali was alleged to be the cause of all these unfortunate events because of committing actions contrary to royal custom. But although officials were assigned by the king himself to detect any wrong doing, no inadequacies were found. In desolation, the remaining people could only continue to propitiate gods and sorcerers and beg for help from any direction.

The king named Lichavi was advised by one of his ministers: “The Buddha, the one whose mind is free from defilements, brimming over with philanthropy, fully enlightened, the teacher of both gods and men, is, with the patronage of the king Bimbisara, residing in the ashram at Rajagriha. He was great powers. If we implore him to visit our city, the three evils surely diminished”.

Hearing this, the king nominated a committee to pay tribute to King Bimbisara and request his consent to invite the Buddha to be a guest of Vesali for three days in order to dispel the evils.

Both king Bimbisara and the Buddha agreed to the invitation , pausing only the allow time for the king to seek the best route and erect pavilions along the way. The journey took five days.

In the company of the Buddha and 500 monks, the devout king of Rajagriha accompanied to the Khong kha River and, wading into the water until his head could be seen, helped send the royal barge to Vesali.

Upon arrival there, the Buddha received an equally warm welcome from the king , who escorted him on the three days foot journey to the capital city. Coming to Vesali, the Buddha stood still and looked steadily at the sky and recollected the transcendental virtues he had achieved during his countless existences. AS a result, huge clouds formed at west and moved over the city. Tumultuous thunder sounded, lightening flashed, and rain poured heav-

ily, as nature itself intended to clean the surface of the earth. The pounding rain filled up the canals so that the city became completely flooded and the dead bodies of both human beings and animals scattered on the ground were washed out to sea. When it stopped raining, the land was clean and the air fresh.

That evening, the Buddha requested his disciple Ananda to study the Tipitika and wander about the city reciting portion from it so as to dispel all calamities. Accompanied by the king and his escorts, Ananda did this, holding the Buddha's arm bowl brimming with water, and sprinkling the lustral water around the city. All human beings suffering from devils and fatal diseases were healed when drops of w\the water fell upon them. They assembled together and followed the venerable monk, praising the Buddha for his merits. All devils persecuting humans were frightened and many fled from the city. Others concealed themselves between walls and doors of houses, but when drops of the sacred water touched them, they felt a sharp pain, as when a dog is struck on its back with a whip. In great distress, all of them hurried to the city gate where, impatient to allow others to escape, many crushed each other as they rushed out of the city. Others tumbled over the city wall and fled without looking back.

After this, the monk led the people to the Buddha who outlined his teaching; the offered a sermon starting from the beginning, the cause of all suffering, and ending with a proclamation of the Four Noble Truths. The people were full of joy and devotion;
most of them embraced the teachings of the Buddha. After preaching for seven days and aware that the three perils had been completely eradicated and that all people were perils had been completely eradicated and that all people were happy, the Buddha
bid farewell to the king and returned to Rajagriha.



Tuesday: Reclining Buddha

Configuration: The Buddha is depicted as lying on his right side. The left leg rests on the right. The left arm lies along the body. The right arm serves as a pillow and the palm of the4 right hand supports his head.

Narrative: When the Buddha visited an ashram in srivasti, a certain Asurindarahu, and important figure in the kingdom of giants, eagerly desired to have and audience with the great teacher. However, being proud of his status as a giant, he did not want to bow his head to the Buddha and thus made up his mind not to do so.

In meditation the Buddha divined the giant's presumption. He instructed Ananda, 'Today, I am expecting Asurindarahu. Could you please prepare a large and conspicuous area and set up my couch there. I shall lie down so that the giant will be able to see me clearly'.

Before the giant's arrival, the Buddha, lying down, manifested himself as a being much larger than Asurindarahu. The giant, the only one who could perceive this mirage, was greatly astounded to reserve that the size of the Buddha's feet was larger than his own body. Instead of bending over the Buddha, he admiringly appreciated the benign perfection of the Buddha and graciously glorified him.

The Buddha cordially preached to him, 'Naturally, one should not presume the truth of any rumour without prior consideration. You are correct that you are larger than other beings in your own kingdom. But you ever thought that those outside your kingdom might be larger than you? It is like a big fish in a swamp thinking that he is a largest because he never know of any grander existence in the ocean. Asurindarahu, all angles in the upper heaven are larger than you. If you would like to see them, I can conduct you to their heaven'.

When the Buddha appeared in the realm of angles, myriads of them were in attendance. Relizing that their form was hundred, even a thousand, times larger than his, yet smaller than that of the Buddha, Asurindarahu trembled with fear and hid himself behind the Buddha, like a spider clinging to the hem of his robs.

The god Brahma asked the Buddha what king of animal he had brought with him. The Buddha replied that it was Asurindarahu, who had been proud about his large body and had reckoned that no one was as large as he, brought here to witness those who were actually larger in form. He remarked that the giant tended to be obsessed with self- esteem and to display scornful contempt for others. This, he said, is like a distressed man having only one coin believing that he is rich or an uneducated man who is arrogant of his limited intelligence. After staying awhile in Brahma's heaven, the Buddha brought Asurindarahu back. The giant was in complete compliance with the Buddha and made an obeisance before leaving for his own kingdom.



Wednesday (Morning): Holding an alms bowl

Configuration: The Buddha standing with heels pressed together as he holds an alms bowl with both hand at the waist.

Narrative: When the Buddha visited Kapilavastu, it was the first time that he demonstrated his divine powers in public. This was done during a sermon, by soaring through the air, creating bright red rain which only soaks wicked persons, and citing portions of the Wessandon Jataka (the last of a series of stories which are tales of the former births of the Buddha).

After the Buddha had finished his sermon, all of his relatives, led by his father King Suddhodhana, expressed their highest respect before returning home. However, his father and courtiers made a mistake in assuming that next morning the Buddha would come to the royal palace for breakfast. No one actually invited him to return the following day, although the royal caterers prepared the wonderful meal for his benefit.

Instead, since no invitation had been given, the Buddha and his followers went out to the main road and relied on the people of the city for sustenance. It was the first time that the people of Kapilavastu were privileged to see the Buddha carry an alms bowl and permit devotees to give him food.

Note: Traditionally, monks do not ask for anything, it is the practice in Buddhist countries for devotees to offer food and other things to them. Usually, a monk carries an alms bowl on his morning excursion and devotees stop him with respect and give him food in the bowl. Then he goes forth to collect additional alms.



Wednesday (evening): Resting with monkey and elephant

Configurative: The Buddha sits in the Western mode, the left palm on the thigh and the right hand on the knee. He is about to accept a honeycomb from a monkey and a water from an elephant. A well- known Bangkok period representation of this theme may be seen at the northern wihan at Wat Po in Bangkok.

Narrative: When the disciples were quarreling among themselves in Kosambi, the Buddha sought sanctuary in a peaceful forest. Here the elephant and monkey brought him refreshment (water and a honeycomb).

The Buddha with elephant and monkey, generally entitled Phra Phuttha Palalai, may also be called Pha Phuttha Palilaika in reference to the elephant of the jungle, which is Parileyyaka (Palilayaka) where the Buddha reside after he left Kosambi. The episode is a story showing that the Buddha's needs were taken care of by even members of the animal kingdom. He accepts the water pot donated by the elephant at his right, the position of highest honour, and a smaller monkey is placed at his left, presenting a bee's nest.

Thursday: Meditation

Configuration: The Buddha sits cross- legged in the meditation posture, placing both palms upward on the lap, the right over the left.

Narrative: When the Buddha, unwholesome thoughts barring the way to enlightenment, he

was desirous of practicing meditation at a higher level. Gradually, he entered the four levels of meditation. During the first of watch of the night (18-21 hours), he was able to recall all his former incarnations.

During the middle watch (from 21 hrs. to midnight), he possessed divine insight and had knowledge concerning the birth and the dead of human beings and animals, and saw them leaving one world and being reborn in another.

Using his divine intelligence, he conquered craving at the final watch (from midnight to 3 hours) and continued considering the cycle of dependent origination, and the nature of despondency and craving, until he achieved enlightenment at dawn.

Once freed from craving, an earthquake occurred and a profusion of blooms appeared. All gods welcomed the arrival of an enlightened Buddha and strewed garlands in his honour.

Friday: Contemplation

Configuration: The Buddha stands or sits in the pose of contemplation, both hands held at the chest, the right palm over the left.

Narrative: After a visit and obeisance of two merchants named Tapussa and Bhalika, the Buddha contemplated on the subtle nature of the *dhamma*. This contemplation resulted in his intention to expound his teaching to mankind.



Knowing the reluctance of the Buddha to hold back from entering *nibana* in order to each, Brahma alerted all the gods and urged them to have an audience with the Buddha and beg him to expound the *dhamma* to perceptive people. The Buddha recalled the graciousness of former Buddhas who, after their enlightenment, had postponed their *nibbana* to preach. He also foresaw that there would be many who could understand him and he also realized that people have different levels of intellegence and perception. Some could succeed through the teaching and attain enlightenment. Some could easily comprehend the *dhamma*, while other could not. Like the lotus growing in the water, some are buried under the water, some rise to the surface, other are far above it. Those who rise above the surface, he thought like the lotus in full bloom. Those at the surface maybe in bloom tomorrow, and those buried underneath, on the following day. These stages of the flowering lotus are likened to teachable and unteachable persons who can easily, with difficulty, or never achieve enlightenment. Thus, through understanding, he realized that the *dhamma* would be vital benefit to teachable

Saturday: Seated under the naga hood



Configuration: The Buddha sits in the meditation with overlapping hands turned upwards on his lap, while the naga spreads its hood above his head. There are two modes for this posture: in one the Buddha sits on the serpent's coiled body, while the other shows the naga encircling the lover part of the body up to the shoulders to protect the Buddha from wind and rain. The former is the most popular version.

Narrative: After seven days of meditating under the tree near the *bodhi* tree, the Buddha's body was encircled by Mucalinda, the king of the *naga*, that also protected him with the hood.

According to legend, the Buddha's body except the head, neck and shoulders was coiled four or five times by the *naga* to protect him from storm. Consequently, the Buddha image is depicted as if the Buddha is sitting on the coils of the *naga* that fans his crest like a hood.

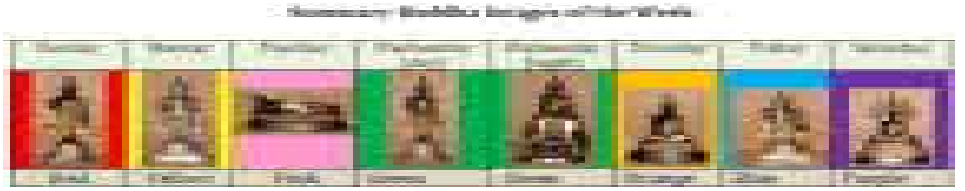
When the rain stopped, Mucalinda uncoiled himself and disguised himself as a young man

Activities

1. Invite special guest speakers or monks for history of construction of Buddha images in different age.
2. Then note findings discussed, teacher selects 3-4 students at random for summarization.
3. Teachers take students out nearby temple for studying poses of Buddha images probably by inviting monks for more knowledge.
4. Do a report on various poses of Buddha image in the reign of King Rama.

Questions

1. How is the difference of the Buddha image and Buddha statue?
2. When was the Buddha image constructed?
3. Which episodes or scenes do the Buddha images depects?
    a. First Sermon
    b. Subdueing Mara (Evil One)
    c. Passing away
    d. Buddha image under cobra hood
    e. Forgiveness



Vocabulary

English	Thai	Notes

Previous Births [Jataka]

The Expected Outcome

1. Understanding the value of Jataka
2. Analyzing Jataka story
3. Integrating the moral of a study of this story into lifestyle.

Main Essence

A study of Nandavisala Jataka involves the story of one life of the Buddha which is the most important because speech (vaca) is emphasized. Students are supposed to follow his conduct and apply dhamma out of this Jataka into daily-lifestyle.

Opinions & Discussions

1. What is the jataka?
2. What is the Nandavisala Jataka?
3. What is the moral of this Suwannahamsa Jataka?
4. How can students bring moral of Jataka into daily-life?

Jataka Studies

In this level 3. M. 3. students are required to study two stories of Jataka

The Jataka stories in modern English understandable by western readers. To achieve this goal, the stories are being retold in order to convey the spirit and meaning. They are not scholarly word-for-word translations as have been done by others. The Pali Text Society published the whole text in English translation a hundred years ago. In Sri Lanka they were translated into Sinhalese in the 14th century, where they were known as *Pansiya Panas Jataka.*

In all Buddhist countries the Jataka tales were the major sources for developing the character of the people. They were used widely in preaching by monks and lay preachers. King Dutugemunu (2nd century B.C.), in Anuradhapura, paid for the support of preachers to teach Dharma, the teachings of the Buddha. They usually used these stories in their sermons. Even the Venerable Arahant Maha Mahinda, who introduced Dharma into Sri Lanka, used these stories to illustrate the truth of the teachings. Some were even used by the Lord Buddha in his teachings, and from him his followers learned them and passed them into popular use in society. Even earlier, the same types of stories were present in Vedic literature.

Greek myths, as well as the fables of Aesop, inherited them from the Vedas and Buddhism; Persia also took them from India. They later migrated into the stories of Chaucer in England and Boccaccio in Italy. The stories were used for a variety of purposes. In Sanskrit, the *Pancatantra* used them to teach Law and Economics, and the *Katha Sarit Sagara* used them for the development of knowledge, as well as just for enjoyment. In the past, people have been satisfied and fulfilled in many ways by hearing them in forms ranging from lessons to fairy tales.

Notes: Jataka

The tenth book of Khuddaka Nikáya of the Sutta Pitaka containing tales of the former births of the Buddha. The Játaka also forms one of the nine angas or divisions of the Buddha's teachings, grouped according to the subject matter (DA.i.15, 24).

The canonical book of the Játakas (so far unpublished) contains only the verses, but it is almost certain that from the first there must have been handed down an oral commentary giving the stories in prose. This commentary later developed into the Játakatthakathá.

Some of the Játakas have been included in a separate compilation, called the Cariyá Pitaka. It is not possible to say when the Játakas in their present form came into existence nor how many of these were among the original number. In the time of the Culla Niddesa, there seem to have been five hundred Játakas, because reference is made to pañcajátakasatáni (p.80; five hundred was the number seen by Fa Hsien in Ceylon (p.71)). Bas-reliefs of the third century have been found illustrating a number of Játaka stories, and they presuppose the existence of a prose collection. Several Játakas exist in the canonical books which are not included in the Játaka collection. For a discussion on the Játakas in all their aspects, see Rhys Davids Buddhist India, pp.189ff.

The Díghabhánakas included the Játaka in the Abhidhamma Pitaka. (DA.i.15; the Samantapásádiká (i.251) contains a reference to a Játakanikáya).

The Játaka consists of twenty-two sections or nipátas.

Nandavisalajataka
The Bull Called Delightful [All Deserve Respect]



Once upon a time, in the country of Gandhara in northern India, there was a city called Takkasila. In that city the Enlightenment Being was born as a certain calf. Since he was well bred for strength, he was bought by a high class rich man. He became very fond of the gentle animal, and called him 'Delightful'. He took good care of him and fed him only the best.

When Delightful grew up into a big fine strong bull, he thought, "I was brought up by this generous man. He gave me such good food and constant care, even though sometimes there were difficulties. Now I am a big grown up bull and there is no other bull who can pull as heavy a load as I can. Therefore, I would like to use my strength to give something in return to my master."

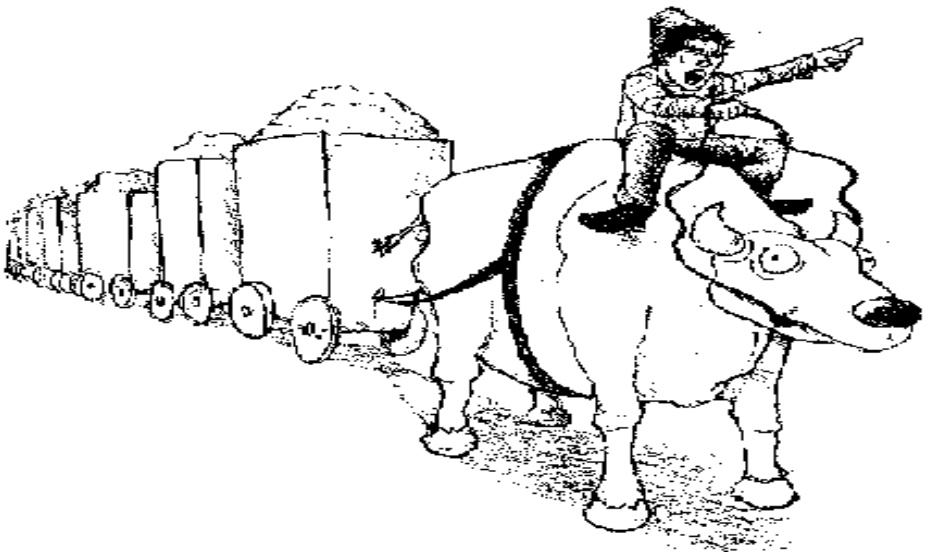
So he said to the man, "Sir, please find some wealthy merchant who is proud of having many strong bulls. Challenge him by saying that your bull can pull one hundred heavily loaded bullock carts."

Following his advice, the high class rich man went to such a merchant and struck up a conversation. After a while, he brought up the idea of who had the strongest bull in the city.

The merchant said, "Many have bulls, but no one has any as strong as mine." The rich man said, "Sir, I have a bull who can pull one-hundred heavily loaded bullock carts." "No, friend, how can there be such a bull? That is unbelievable!" said the merchant. The other replied, "I do have such a bull, and I am willing to make a bet."

The merchant said, "I will bet a thousand gold coins that your bull cannot pull a hundred loaded bullock carts." So the bet was made and they agreed on a date and time for the challenge. The merchant attached together one-hundred big bullock carts. He filled them with sand and gravel to make them very heavy. The high class rich man fed the finest rice to the bull called Delightful. He bathed him and decorated him and hung a beautiful garland of flowers around his neck. Then he harnessed1 him to the first cart and climbed up onto it. Being so high class, he could not resist the urge to make himself seem very important. So he cracked a whip in the air, and yelled at the faithful bull, "Pull, you dumb animal! I command you to pull, you big dummy!"The bull called Delightful thought, "This challenge was my idea! I have never done anything bad to my master, and yet he insults me with such hard and harsh words!" So he remained in his place and refused to pull the carts. The merchant laughed and demanded his winnings from the bet. The high class rich man had to pay him the one-thousand gold coins. He returned home and sat down, saddened by his lost bet, and embarrassed by the blow to his pride.The bull called Delightful grazed peacefully on his way home. When he arrived, he saw his master sadly lying on his side. He asked. "Sir, why are you lying there like that? Are you sleeping? You look sad." The man said, "I lost a thousand gold coins because of you. With such a loss, how could I sleep?"The bull replied, "Sir, you called me 'dummy'. You even cracke. a whip in the air over my head. In all my life, did I ever break anything, step on anything, make a mess in the

wrong place, or behave like a 'dummy' in any way?" He answered, "No, my pet."
The bull called Delightful said, "Then sir, why did you call me 'dumb animal', and insult me even in the presence of others? The fault is yours. I have done nothing wrong. But since I feel sorry for you, go again to the merchant and make the same bet for two-thousand gold coins.



And remember to use only the respectful words I deserve so well."
Then the high class rich man went back to the merchant and made the bet for two-thousand gold coins. The merchant thought it would be easy money. Again he set up the one-hundred heavily loaded bullock carts. Again the rich man fed and bathed the bull, and hung a garland of flowers around his neck.
When all was ready, the rich man touched Delightful's forehead with a lotus blossom having given up the whip. Thinking of him as fondly as if he were his own child, he said. "My son, please do me the honor of pulling these one-hundred bullock carts."
Lo and behold interj. the wonderful bull pulled with all his might and dragged the heavy carts, until the last one stood in the place of the first.
The merchant, with his mouth hanging open in disbelief, had to pay the two-thousand gold coins. The onlookers were so impressed that they honored2 the bull called Delightful with gifts. But even more important to the high class rich man than his winnings, was his valuable lesson in humility and respect.
The moral is: Harsh words bring no reward. Respectful words bring honor to all.

Notes: Jataka

Nandivisála. The Bodhisatta born as a bull. See the Nandivisála Játaka.

The story was related in reference to the taunts uttered by the Chabbaggi-yas against the virtuous monks.

Suvannahangsajataka [Golden Swan]

Once, the Buddha was born as a virtuous house-holder in Varanasi. He worked hard to maintain his small family of a wife and three daughters. After his death he was reborn as a golden swan with the consciousness of his former existence.



One day, being overwhelmed with the memory of the family of his previous birth, he visited them in his old house in Varanasi. There, he introduced himself and informed them of his previous life's relationship. Later, before saying good-bye, he offered them one golden feather and advised them to sell it in the market to overcome their poverty.

Since then he was a regular visitor to his old family; and upon every visit he offered them one golden feather. With the proceeds of the feathers, soon the family overcame its poverty. The mother of the daughters was, however, greedy and cruel. She wanted to be much richer in much less time. So, one day, she advised her daughters to pluck out all the feathers of the bird upon his next visit and become rich in no time. The daughters strongly opposed her malicious intention and warned her to refrain from any cruel act, which could pain their benefactor. Next time, when the bird visited the family, the wife coaxed him to come near her. When he hopped on her lap, she seized him violently and plucked out his feathers. But to her surprise and disappointment what she could pluck was just the ordinary feathers. This was because the bird's feathers were to change into ordinary ones when plucked against his wish. The poor bird in his great agony tried hard to fly but could not. The woman then threw him away into an abandoned barrel. When his daughters saw him groaning in severe pain they gave him necessary first aid and took care of him until his fresh wings once again grew. He then flew again. But this time when he flew he never came back again.



Moral:

Notes: Jataka

Suvannahamsa Játaka (No. 136)
The story was told in reference to Thulla-Nandá (q.v.). One day she went to a bailiff's house for some garlic, as he was in the habit of giving this to the nuns. But the supply was finished, and she was asked to get some from the field. She went there and took away a large quantity, and the bailiff was very angry.

Thulla Nandá is identified with the greedy woman and her three sisters with the three daughters. J.i.474-7.

Activities

1. Form a group of 4-6, each studies and analyzes Jataka learnt share and discuss that how would students apply the moral of each story into day to day life, then note, send out representative for class presentation alternatively argue and criticize works then summarize conclusion together.
2. Write chart of thought on disadvantage of bad language and advantage of good language, color chart beautifully present and exchange for a watch in class.
3. Write essay on More Greed Less Gain with two pages of paper turn in teacher for check and select the 3 best works for exhibition.

Questions

1. What are the main ideas of Nandavisala Jataka and Suwannahangsa Jataka?
2. What is the moral of Nandavisala Jataka?
3. How do students put the moral of Suwannahangsa Jataka into day to day life?
4. If morals of Jataka is brought for daily life, How is good for that?

Vocabulary

English	Thai	Notes

Lesson 3: Buddhist Holy Days

The Expected Outcome

1.Explaining the History of the Buddhist holy days in Thailand.
2.Telling why Visakha is recognized as international holiday.
3.Explaining and realizing Main Essence of Dhammasavana days and Important Festivals.
4.Explaining how to act oneself while dealing with Buddhism.
5.Treating oneself properly on the occasions of Holy Days.

Main Essence

The Buddhist holy days involve the importance of the Buddha, Dhamma, and Sangha (triple gem) Maghapuja is directly concerned with the Dhamma, Visakhapuja and Atthamipuja the Buddha, Alsanhapuja the Sangha, these are concerned with the Buddhists both monks and lay people. In additions, the opening and closing days of rain retreats and kathina ceremonies involve monks directly, lay people indirectly.

Opinions & Discussions

1. What is the important Dhamma of Magha, Visakha, and Alsanha puja days?
2.What is the Dhamma of the the opening and closing days of rain retreats and kathina ceremonies?
3.Please discuss about what students obtain from Buddhist holy Days?



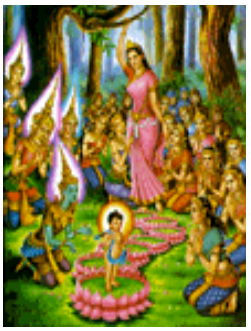
3.1 The Days directly concerned with the Buddha
3.2 The Days directly concerned with the Buddhists

3.1The Days directly concerned with the Buddha

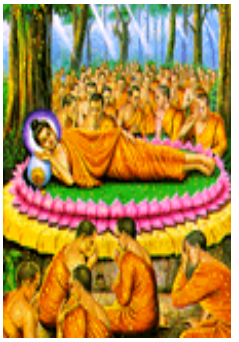
3.1.1 Visakhapuja

Narrative : Vesak - Buddha Day The significance of Vesak lies with the Buddha and his universal peace message to mankind. As we recall the Buddha and his Enlightenment, we are immediately reminded of the unique and most profound knowledge and insight which arose in him on the night of his Enlightenment. This coincided with three important events which took place, corresponding to the three watches or periods of the night.

During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them .. . ten, twenty, thirty to fifty. Then 100, 1000 and so on.... As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions.







This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the complete cessation of craving, his mind was completely liberated. He attained to Full Enlightenment. The realisation dawned in him together with all psychic powers. This wisdom and light that flashed and radiated under the historic Bodhi Tree at Buddha Gaya in the district of Bihar in Northern India, more than 2500 years ago, is of great significance to human destiny. It illuminated the way by which mankind could cross, from a world of superstition, or hatred and fear, to a new world of light, of true love and happiness.

Main Essence : The heart of the Teachings of the Buddha is contained in the teachings of the Four Noble Truths, namely,

The Noble Truth of Dukkha or suffering

The Origin or Cause of suffering

The End or Cessation of suffering

the Path which leads to the cessation of all sufferings

Vesak **or Visakah Puja ("Buddha Day")**

Traditionally, Buddha's Birthday is known as **Vesak or Visakah Puja** (Buddha's Birthday Celebrations). Vesak is the major Buddhist festival of the year as it celebrates the birth, enlightenment and death of the Buddha on the one day, the first full moon day in May, except in a leap year when the festival is held in June. This celebration is called Vesak being the name of the month in the Indian calendar.

TheVesak Day is also recognized by the United Nations, as the UN General Assembly passed a resolution on the "International recognition of the Day of Vesak" on December 15, 1999.

This means that Buddhism plays an important role in UN which recognizes the Vesak Day as one of the world's days. Since then the UN has had cerebrations for international observances every year.

What to do : In Thailand the land of Buddhism, Buddhist lay people attend temples, offer food and other accessories to the monks and render worship to Triple Gem: the Buddha the Dhamma and the Sangha through their practices of intentionally observing the Five or Eight precepts, listening to the monks' sermon, and performing meditation (purifying their own mind). Another prime activity is performing respectful clockwise circumnavigation with lightened candles in their joined palms at the chest, representing their absolute salutation toward the Triple Gem the true refuge.

Morning Session

To offer offerings and accessories to the monks

To perform merit–making

Afternoon Session

To attend meditation practice

To listen to sermon

Evening Session

To attend candlelit processi

Timeline: Buddhism in Europe

Year	Events

3.1.2 Makhapuja

Narrative : Magha Puja Day (Fourfold Assembly or "Sangha Day")

Magha Puja Day takes places on the full moon day of the third lunar month (March). This holy day is observed to commemorate an important event in the life of the Buddha. This event occurred early in the Buddha's teaching life.



After the first Rains Retreat (Vassa) at the Deer Park at Sarnath, the Buddha went to Rajagaha city where 1250 Arahats,(Enlightened saints) who were the Buddha's disciples, without prior appointment, returned from their wanderings to pay respect to the Buddha. They assembled in the Veruvana Monastery with the two chief disciples of the Buddha, Ven. Sariputta and Ven. Moggalana.

The assembly is called the Fourfold Assembly because it consisted of four factors: (1) All 1250 were Arahats; (2) All of them were ordained by the Buddha himself; (3) They assembled by themselves without any prior call; (4) It was the full moon day of Magha month (March).

Main Essence : Ovadha Patimokha (Admonition)

On the evening of that day, the Buddha delivered the assembly a discourse called Ovadha Patimokha (Admonition) concerning the summary principles of His Teachings that is to say :

3 Buddhist Principles

1. To avoid all evil,
2. to cultivate good, and
3. to cleanse one's mind —

this is the teaching of the Buddhas.

4 Buddhist Highest Aims (Ideals)

1. Enduring patience is the highest austerity.
2. **"Nibbana is supreme"** say the Buddhas.
3. He is not a true monk who harms another,
4. nor a true renunciate who oppresses others.

6 Buddhist Practicing Approaches

1. Not despising,
2. not harming,
3. restraint according to the code of monastic discipline,
4. moderation in food,
5. dwelling in solitude,
6. devotion to meditation —

this is the teaching of the Buddhas.



What to do : In Thailand the land of Buddhism, it was said that King Rama IV having realized the significance of this day, King Mongkut Rama IV ordered the royal Magha Puja Ceremony to be performed in the Emerald Buddha Temple in 1851 and to be officially declared and continued until the present. Later on, this day was widely accepted and performed throughout the kingdom of Thailand. The day is therefore declared as a public holiday so that people from all walks of life can go to the temple to make merit by offering

food and other accessories to the monks and perform other religious activities in the morning, and To attend religious activity such as to listen to the sermon given by monks and to practice meditation in the afternoon. Eventually, to take part in the candlelit procession or “Wien Tien” in Thai in evening. Buddhist lay people attend temples, offer food and other accessories to the monks and render worship to Triple Gem: the Buddha the Dhamma and the Sangha through their practices of intentionally observing the Five or Eight precepts, listening to the monks’ sermon, and performing meditation (purifying their own

Morning Session

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Timeline: Buddhism in Europe

Year	Events

3.1.3 Asalhapuja

Narrative : Asalha Puja Day ("Dhamma Day") Asalha Puja means to pay homage to the Buddha on the full moon day of the 8th lunar month (approximately July). It commemorates the Buddha's first teaching: the turning of the wheel of the Dhamma (Dhammacakkappavattana Sutta) to the five ascetics at the Deer Park (Sarnath) near Benares city, India. Where Kondanna, the senior ascetic attained the first level of enlightenment (the Sotapanna level of mind purity).

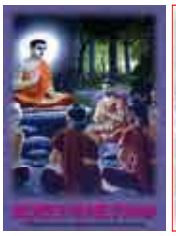


Main Essence :

On that day, the Buddha delivered the group of five ascetics called the Buddha's first discourse turning of the wheel of teaching: the (Dhammacakkappavat- the Dhamma tana Sutta) at the Deer Park (Sarnath) near Benares city, India. Where Kon- danna, the senior ascetic attained the first level of enlightenment (the Sota- panna level of mind purity). that is to say : the four noble truths

What to do :

Buddhist lay people attend temples, offer food and other accessories to the monks and render worship to Triple Gem: the Buddha the Dhamma and the Sangha through their practices of intentionally observing the Five or Eight precepts, listening to the monks' sermon, and performing meditation (purifying their own mind). Another prime activity is performing respectful clockwise circumnavigation with lightened candles in their joined palms at the chest, representing their absolute salutation toward the Triple Gem the true refuge.





Morning Session

To offer offerings and accessories to the monks

To perform merit–making

Afternoon Session

To attend meditation practice

To listen to sermon

Evening Session

To attend candlelit procession

Timeline: Buddhism in Europe

Year	Events

Activities

1. Invite guest speakers for talks on "History of Buddhist Holy Days' Activities" then do a summary report on that talk.
2. Brainstorm and express ideas on points as follows:
   What we want from Buddhist Holy Days?
   How do we hold activity on Buddhism, the attendants would benefit best?
   Then discuss with teacher for carrying out.
3. Hold the essay writing contest in commemoration of the Buddha, then teacher select the 3 best works for exhibition.

Questions

1. How do the Buddhist Holy Days related to the Buddha?
2. Why Vesak Day Magha Day and Alsanha Day believed to be the Buddha Day Dhamma Day, Sangha Day, repectively?
3. Buddhism has been introduced into Thailand for long, why Buddhist Holy Days have just been proclaimed as official and holiday?
4. Apart from morning offering, sermon listening, sila observing, and candlelit processions, what else are students supposed to perform in Buddhist Holy Days?
5. Do Buddhist Holy Days benefit to the Buddhists or not, how?

Vocabulary

English	Thai	Notes

3.2 The Days directly concerned with the Buddhists

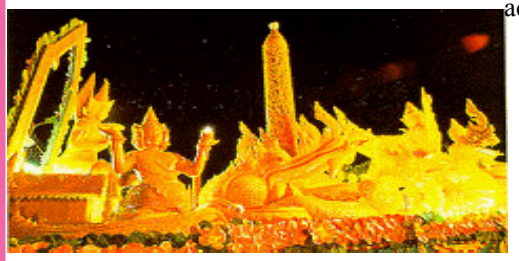
3.2.1 Dhammasavana day or Uposatha (Observance Day)
Dhammaassavana Day means litterally listening to the Buddhadhamma given by ven. monks members of the Sangha. The four monthly holy days which continue to be observed in Theravada countries - the new moon, full moon, and quarter moon days. Known in Sri Lanka as Poya Day. [Uposatha or Observance Days]
This is a way for Buddhists to go to the nearby temple for listening to Dhamma talks and making a mode of merit such as Dana-giving, Sila, and Bhavana (Meditation).





3.2.2 The Buddhist Lent Day : The first Day of Buddhist retreats

This day marks the beginning of the Rains retreat (vassa) in waning moon of the eighth lunar month. The tradition of Buddhist Lent or the annual three-month Rains Retreat dates back to the time of early Buddhism in ancient India. All ascetics or holy men spent three months of the annual rainy season in permanent dwellings. They avoided unnecessary travel during the period when crops wer still new for fear that they might accidentally step on young plants.





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3.2.4 Period of Kathina Ceremony

Kathina Ceremony (Robe offering ceremony) is held on any convenient date within one month of the conclusion of the Vassa Retreat, which is the three month rains retreat season (Vassa) for the monastic order. It is the time of the year when new robes and other requisites may be offered by the laity to the monks.

Kathina is a Buddhist festival which comes at the end of Vassa, the three-month rainy season retreat for Theravada Buddhists. It lasts one month, beginning after the full moon of the eleventh month in the Lunar calendar (usually October). It is a time of giving, for the laity to express gratitude to monks. Lay Buddhists bring donations to temples, especially new robes for the monks.



Activities

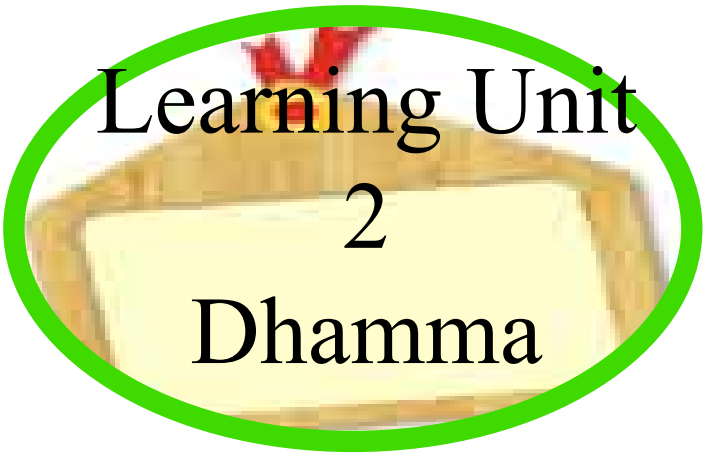
1. Let students watch photos, slides, vcd, or movies on how to behave oneself properly when participating in ceremony services such as Sermon listening, Wearing as well as explain the stage of those then let students discuss.
2. Form a group of 4-6, each brainstorms that students have participation in ceremony performing at temples students are able to behave themselves properly how that would benefit doers and society? Note, send out for presentation, let others criticize.
3. Teacher play a role of Dhamma Day, and wearing a clothes at temple, then form a group as teacher assigns, students share conclusions for right treats and play a role, teacher adds and suggests correctly.
4. Hold exhibition on "When Dhammaday and important festivals come, what should Buddhists do?

Questions

1. How many days do Thailand have Ubosadha day, What?
2. When Ubosadha Day arrives, what should the Buddhists do at the temple?
3. How are students supposed to do during going listening sermon?
4. If the Buddhists wear improper clothes for performing ceremony how it comes out?
5. Apayamukha (Door leading to woe/distress) mean, it is necessary for the Buddhists to abstain from them only in the Ubosadha Day or Buddhist Holy Days or nay other festivals why?

Vocabulary

English	Thai	Notes



Learning Unit 2 Dhamma

Lesson 4: **Buddhadhamma**

Lesson 5: **Buddhist Proverbs & Terms**

Lesson 6: **Tipitaka [Pali Canon]**

Lesson 7: **Buddhist Meditation**

Lesson 4 : Buddha's Teachings

The Expected Outcome

1. Anylzing meanings and virtues of the Sangha and applying into daily-life.
2. Explaining meanings and classifications of the learnt Dhamma
3. Appreciating Dhamma and putting them into practice in daily-life.

Main Essence

Students are supposed to study about dhamma which is one of the triple gem, the Buddha compares to the author, the Dhamma text, the Sangha, reader. In additions, the four noble truths which are the heart teachings of Buddhism students have to study its functions.

Opinions & Discussion

1. What is the triple gem?
2. What is the function of the four noble truth each?
3. Please discuss how the four noble truth is the heart teachings of Buddhism.

4.1 Triple Gem Sanghaguna (the 9 virtues of the Sangha)



4.2 Four Noble Truths



4.1 Triple Gem Sanghaguna (the 9 virtues of the Sangha)

A SLUTATION TO THE TRIPLE GEM
Araham samma sambuddho bhagava, Buddham bhagavantam abhivademi.(prostrate)
Svakkhato bhagavata dhammo,
Dhammam namassami.
(prostrate)
Supatipanno bhagavato savakasangho, Sanghamnamami.
(prostrate)



	Buddhavandana		**Homage to the Buddha**
	1. araham 2. sammasambuddho, 3. vijjacaranasampanno 4. sugato 5. lokavidu, 6. anuttaro purisadammasarathi 7. sattha devamanussanam 8. buddho 9. Bhagava;		1. worthy, 2. perfectly enlightened, 3. endowed with knowledge and conduct, 4. well-gone, 5. knower of the worlds, 6. supreme trainer of persons to be tamed, 7. teacher of gods and humans, 8. enlightened and 9. exalted.Dhamma
	Dhammavandana		**Homage to Dhamma**
	1. svakkhato bhagavata dhammo, 2. sanditthiko 3. akaliko 4. ehipassiko 5. Opanayiko 6. Paccattam veditabbo Vinnuhi		1. Well expounded is the Dhamma by the Exalted One, 2. directly visible, 3. immediately effective, 4. calling one to come and see, 5. leading onwards, 6. to be personally realized by the wise
	Sanghavandana		**Homage to Sangha**
	1. supatipanno bhagavato savakasangho, 2. Ujupatipanno Bhagavato savakasangho 3. Nayapatipanno Bhagavato Savakasangho, 4. Samicipatipanno Bhagavato savakasangho, Yadidam cattari purissyugani attha purisapnggala, esa Bhagavato savakasangho 5. ahuneyyo 6. pahuneyyo 7. dakkhineyyo 8. anjalikaraniyo, 9. anuttaram punnakkettam lokassa.		1. The Order of the Exalted One's disciples is practicing 2. well; the Order of the Exalted One's disciples is of upright conduct; 3. the Order of the Exalted One's disciples has entered the right path; 4.the Order of the Exalted One's disciples is practicing correctly, that is, the Four Pairs of Persons, the Eight Kinds of individuals; this Order of the Exalted One's disciples 5. worthy of offerings 6. and hospitality, 7. worthy of gifts 8. and salutation, 9. supreme field of merit for the world.



Virtue as a cause

1. The Order of the Exalted One's disciples is practicing well;
2. The Order of the Exalted One's disciples is of upright conduct;
3. The Order of the Exalted One's disciples has entered the right path;
4. The Order of the Exalted One's disciples is practicing correctly,

Virtue as a result

5. worthy of offerings
6. and hospitality,
7. worthy of gifts
8. and salutation,
9. supreme field of merit for the world.



4.2 Four Noble Truths

Four Noble Truths **Dhamma**

1. Dukka Suffering 3 Tilakkhana
2. Samudaya the origin of Suffering 3 Vatta 3 Papancadhamma
3. Nirodha the ending of Suffering 3 Attha (benefits)
4. Magga the way leading to the ending of suffering (Middle Way) 3 Panna 7 Sappurisadhamma 7 Upasakadhamma10 modes of Merit – MakingHigher Blessing

The heart of the Teachings of the Buddha is contained in the teachings of the Four Noble Truths, namely,

- The Noble Truth of Dukkha or suffering
- The Origin or Cause of suffering
- The End or Cessation of suffering
- The Path that leads to the cessation of all sufferings

4.2.1 The First Noble Truth



is the Truth of Dukkha which has been generally translated as 'suffering'. But the term Dukkha, which represents the Buddha's view of life and the world, has a deeper philosophical meaning. Birth, old age, sickness and death are universal. All beings are subject to this unsatisfactoriness. Separation from beloved ones and pleasant conditions, association with unpleasant persons and conditions, and not getting what one desires - these are also sources of suffering and unsatisfactoriness. The Buddha summarises Dukkha in what is known as the Five Grasping Aggregates. Herein, lies the deeper philosophical meaning of Dukkha for it encompasses the whole state of being or existence. Our life or the whole process of living is seen as a flux of energy comprising of the Five aggregates, namely the Aggregate of Form or the Physical process, Feeling, Perception, Mental Formation, and Consciousness. These are usually classified as mental and physical processes, which are constantly in a state of flux or change. When we train our minds to observe the functioning of mental and physical processes we will realise the true nature of our lives. We will see how it is subject to change and unsatisfactoriness. And as such, there is no real substance or entity or Self which we can cling to as 'I', 'my' or 'mine'. When we become aware of the unsatisfactory nature of life, we would naturally want to get out from such a state. It is at this point that we begin to seriously question ourselves about the meaning and purpose of life. This will lead us to seek the Truth with regards to the true nature of existence and the knowledge to overcome unsatisfactoriness. From the Buddhist point of view, therefore, the purpose of life is to put an end to suffering and all other forms of unsatisfactoriness - to realise peace and real happiness. Such is Main Essence of the understanding and the realisation of the First Noble Truth.

The three characteristics of existence

1. All conditioned things are impermanent
2. All conditioned things are suffering
3. All things are non-self or egoless

4.2.2 The Second Noble Truth

explains the Origin or Cause of suffering. Tanha or craving is the universal cause of suffering. It includes not only desire for sensual pleasures, wealth and power, but also attachment to ideas', views, opinions, concepts, and beliefs. It is the lust for flesh, the lust for continued existence (or eternalism) in the sensual realms of existence, as well as the realms of form and the formless realms. And there is also the lust and craving for non-existence (or nihilism). These are all different Forms of selfishness, desiring things for oneself, even at the expense of others. Not realizing the true nature of one's Self, one clings to things which are impermanent, changeable and perishable. The failure to satisfy one's desires through these things; causes disappointment and suffering. Craving is a powerful mental force present in all of us. It is the root cause of our sufferings. It is this craving which binds us in Samsara - the repeated cycle of birth and‘ death.

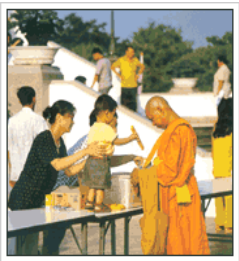
Vatta: the triple round; cycle)

Kilesa- Vatta: round of defilements)

Kamma- Vatta: round of kamma)

Vip□ka- Vatta: round of results)





4.2.3 The Third Noble Truth

points to the cessation of suffering. Where there is no craving, there is no becoming, no rebirth. Where here is no rebirth, there is no decay. No, old age, no death, hence no suffering. That is how suffering is ended, once and for all.

3 Attha (benefits)

Conducting one's life so as to attain the three levels of attha, the benefits that are the objectives of life:

First level: the temporal objective or present benefit (ditthadham-mikattha):



a) Having good health, a strong body, freedom from disease, pleasant appearance and longevity.

b) Having work and income, honest livelihood, and economic self-reliance.

c) Having good status, being of good standing in the community.

d) Having a happy family, making one's family worthy of respect.

All of the above should be righteously obtained and used or treated so as to produce rightful benefit and happiness both for oneself and for others.

Second level: the spiritual objective or further benefit (samparayikattha):

a) Warmth, deep appreciation and happiness through faith; having an ideal.

b) Pride in having a clean life, in having done only virtuous deeds.

c) Gratification in a worthwhile life, in having made sacrifices and done good.

d) Courage and confidence in having wisdom to deal with problems and guide one's life.

e) Security and freedom from worry in having done good as a guarantee for the future life.

Third level: the highest objective or greatest benefit (paramattha):

a) Not wavering in face of vicissitudes and changes.

b) Not being despondent or distressed because of attachments.

c) Being secure, calm, clear, cheerful and buoyant at all times.

d) Living and acting with wisdom, which looks at causes and conditions.

One who is able to attain from the second level of benefit upwards is known as a wise man (pandita).

These three levels of objectives or benefits can be attained on three fronts:



First front: the objective for oneself or one's own benefit (attattha); i.e., the three levels of benefits explained above, which one should establish for oneself or develop one's life toward.

Second front: the objective for others, or other people's benefit (parattha); the three levels of benefits explained above, which one should help other people successively achieve by

inducing and encouraging them to develop their lives.



Third front: the mutual objective or benefit to both parties (ubhayattha); the collective benefit, happiness and virtue of the community or society, including environmental conditions and factors, which we should help create and conserve in order to help both ourselves and others advance to the three levels of objectives mentioned above.

Through abiding by the following principles, a person can be said to know how to acquire and use wealth (i.e., to be money wise), to be a good breadwinner, and to have established himself and used his wealth beneficially-he is one who performs his economic duties properly:

A. On the level of seeking and safeguarding wealth: practicing according to the principles that lead to immediate benefit, or that aid in the attainment of basic benefit, known as **the four ditthadhammikattha-samvattanika-dhamma:**

1.Utthana-sampada: endowment of industry; he is energetic and applies himself to his duties and making an honest living; he trains so that he acquires skills and true knowledge; he wisely scrutinizes [his undertakings] and seeks skillful means to manage and conduct his work for good results.

2.Arakkha-sampada: endowment of protection; he knows how to protect from risk and loss the wealth and fruits of his labor, gained through his own honest efforts.

3.Kalyanamittata: association with good friends; he discerns which people are worth associating with and which not, and does not associate with or emulate those who would lead him downward, but associates with, studies and emulates people who are learned, worthy, capable, honorable and endowed with qualities that are helpful to his livelihood.

4.Samajivita: balanced life-style; he keeps track of his income and expenditure and lives within his means so that he is neither deprived nor extravagant, and has income left over for saving.

4.2.4 The Fourth Noble Truth

explains the Path or the Way which leads to the cessation of suffering. It is called the Noble Eightfold Path. The Noble Eightfold path avoids the extremes of self-indulgence on one hand and self-torture on the other. It consists of Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

The Noble Eightfold Path

This is the Middle Path which the Perfect One discovered and expounded, which gives rise to vision andknowledge, which leads to peace, wisdom, enlightenment, and nibbana — the Noble Eightfold Path:

1. Right Understanding: of suffering, of its origin, of its cessation, of the way leading to the cessation of suffering.
2. Right Intention: of renunciation, free from craving; of good will, free from aversion; of compassion, free from cruelty.
3. Right Speech: abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from useless speech.
4. Right Action: abstaining from taking life, abstaining from stealing, abstaining from sexual misconduct.
5. Right Livelihood: giving up wrong livelihood, one earns one's living by a right form of livelihood.
6. Right effort:

To prevent unarisen unwholesome evil states of mind from arising by making effort, stirring up energy and exerting mind.
To abandon unwholesome evil states of mind that have already arisen by making effort, stir ring up energy and exerting mind;
To develop wholesome mental states that have not yet arisen by making effort, stirring up energy and exerting mind.
To maintain and perfect wholesome mental states already arisen and not to allow them to disappear, but to bring them to growth, to maturity and to the full perfection of development by making effort, stirring up energy and exerting mind.

7. Right mindfulness: mindful contemplation of the body, mindful contemplation of feelings, mindful contemplation of the mind, mindful contemplation of mental objects.
8. Right Concentration: Quite secluded from sense pleasures, secluded from unwholesome states of mind one enters and dwells in the first jhana, which is accompanied by applied thought and sustained thought with rapture and happiness born of seclusion. With the subsiding of applied thought and sustained thought one enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, is filled with rapture and happiness born of concentration.



With the fading away of rapture, one dwells in equanimity, mindful and discerning; and one experiences in one's own person that happiness of which the noble ones say: 'Happily lives one who is equanimous and mindful' — thus one enters and dwells in the third jhana. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters and dwells in the fourth jhana, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

7 Sappurisadhamma

The ideal person, or perfect human being, who can be counted as a truly valuable member of the human race, and who can be called a complete person, able to lead his community and society to peace and well-being, is one who possesses the following seven qualities:



1. Dhammannuta: knowing principles, knowing causes; he knows the underlying principles and laws governing the things with which he must deal in the process of everyday life, in performing his duties and carrying out his tasks; he knows and understands according to reason what he must do. For example, he understands what duties and responsibilities are involved in his post, his status, his occupation and his work. He knows the principles involved therein and he knows how to apply them so that they become factors for the successful completion of those duties and responsibilities. At the highest level, dhammannuta means knowing fully the natural laws or truths of nature so that one can deal correctly with life and the world, with a mind that is free and not enslaved by them.
2. Atthannuta: knowing objectives, knowing results; he knows the meaning and objectives of the principles he abides by; he understands the objectives of the task he is doing; he knows the reason behind his actions and his way of life and the objective to be expected from them. [He knows] the aim behind a duty, position or occupation. He knows what may be expected in the future from the actions he is doing in the present; whether, for example, they will lead to a good or a bad result. At the highest level, atthannuta means understanding the implications of the natural course of things and the benefit that is the real purpose of life.
3. Attannuta: knowing oneself; he [or she] knows as they are the current extent and nature of his [or her] status, condition, sex, strength, knowledge, aptitude, ability, virtue, etc., and then acts accordingly, does what is needed to produce results, and rectifies and improves himself or herself so as to grow to greater maturity.
4. Mattannuta: knowing moderation; he knows the right amount in such areas as consumption and spending; he knows moderation in speech, work and action, in rest and in all manner of recreation. He does all things with an understanding of their objectives and for the real benefits to be expected, by acting not merely for his own satisfaction or to accomplish his own ends, but rather to achieve a proper balance of supporting factors that will produce the beneficial result as revealed to him by wisdom.
5. Kalannuta: knowing occasion; he knows the proper occasion and the proper amount of time for actions, duties and dealings with other people; he knows, for example, when what should be done and how, and he does it punctually, regularly, in time, for the right amount of time and at the right time. Kalannuta includes knowing how to plan one's time and organize it effectively.
6. Parisannuta: knowing company; he knows the locale, he knows the gathering and he knows the community. He knows what should be done in a given locale or community, thus: "This community should be approached in this way and spoken to thus; the people here have these rules and regulations; they have this culture or tradition; they have these needs; they should thus be dealt with, helped, served and benefited in this way."
7. Puggalannuta: knowing persons; he knows and understands individual differences; he knows people's greater or lesser temperaments, abilities and virtues and knows how to relate to them effectively; he knows, for example, whether they should be associated with, what can be learned from them, and how they should be related to, employed, praised, criticized, advised or taught.

These seven qualities are known as the sappurisa-dhamma, the qualities of a good or genuine person, one who has the qualities of a complete human being.

7 Upasakadhamma

Familiarizing oneself with the religion: if one wishes to practice more strictly, to be a male lay follower (upasaka) or female lay follower (upasika), one should establish oneself in the conditions leading to prosperity for a lay follower known as the seven upasaka-dhamma, as follows:

1. Not failing to visit or meet with the monks.
2. Not neglecting to hear the teachings.
3. Training oneself to progress in higher levels of morality.
4. Being imbued with faith in the monks, be they elders, newly ordained or of intermediate status.
5. Listening to the teaching not for finding fault or flaws to criticize.
6. Not seeking the gift-worthy, or a field of merit, outside Buddhist principles.
7. Giving first service to this religion; that is, applying oneself to supporting Buddhist activities.



Being a leading lay follower: good Buddhist lay followers (upasaka, upasika) should be endowed with the qualities known as the five upasaka-dhamma:

1.They have faith, rational belief and confidence in the attributes of the Triple Gem.

2.They have morality, at least maintaining themselves in the five precepts.

3.They reject superstition; they believe in deeds, not in luck; they aspire to results through their own actions, not through lucky charms or things wildly rumored to be magical.

4.They do not seek the gift-worthy outside of this teaching.

5.They apply themselves to supporting and helping with Buddhist activities.

10 modes of Merit – Making *(Pu□□akiriy□-vatthu:* bases of meritorious action)

1. *D□namaya:* meritorious action consisting in generosity; merit acquired by giving)
2. *S□lamaya:* by observing the precepts or moral behaviour)
3. *Bh□van□maya ~:* by mental development)
4. *Apac□yanamaya:* by humility or reverence)
5. *Veyy□vaccamaya:* by rendering services)
6. *Pattid□namaya:* by sharing or giving out merit)
7. *Patt□numodan□maya:* by rejoicing in others' merit)
8. *Dhammassavanamaya:* by listening to the Doctrine or right teaching)
9. *Dhammadesan□maya:* by teaching the Doctrine or showing truth)
10. *Di□□hujukamma:* by straightening one's views or forming correct views)

One with the moral virtue or manussa-dhamma [qualities that make one human], who can be rightfully called civilized, conducts himself as follows:

A. He has the threefold sucarita, the three kinds of good or proper conduct:

1.Kaya-sucarita: righteous bodily conduct; he does things that are virtuous and proper; he has good bodily conduct.

2.Vaci-sucarita: righteous speech; he says things that are virtuous and proper; he has

good verbal conduct.

3.Mano-sucarita: righteous mentality; he thinks things that are virtuous and proper; he has good mental conduct.

B. He abides by the noble qualities (ariya-dhamma) by practicing properly according to the ten courses of wholesome action (kusala-kamma):

Three of the body:

1.Abstaining from killing or taking life, oppression and harassment; possessing kindness, compassion and helpfulness.

2.Abstaining from filching, theft and exploitation; respecting the property rights of others.

3.Abstaining from misconduct and violation of others' loved or cherished ones; not abusing them, disgracing or dishonoring their families.

Four of speech:

4.Abstaining from false speech, lying and deception; speaking only the truth, not intentionally saying thing that stay from the truth out of a desire for personal gain.

5.Abstaining from malicious speech inciting one person against another; speaking only words that are conciliatory and conducive to harmony.

6.Abstaining from coarse, vulgar or damaging speech; speaking only words that are polite and pleasant to the ear.

7.Abstaining from worthless or frivolous speech; speaking only words that are true, reasonable, useful and appropriate to the occasion.

Three of the mind:

8.Not being greedy; not focusing only on taking; thinking of giving, of sacrifice; making the mind munificent.

9.Not thinking hateful and destructive thoughts or having a destructive attitude toward others; bearing good intentions toward others, spreading goodwill and aiming for the common good.

10.Cultivating Right View (sammaditthi); understanding the law of kamma, that good actions bring good results and bad actions bring bad results; having a thorough grasp of the truth of life and the world; seeing the faring of things according to causes and conditions.

These ten qualities are variously known as kusala-kammapatha (wholesome courses of action), dhamma-cariya [principles for virtuous living] and ariya-dhamma [noble qualities]. They are a more detailed description of the threefold sucarita mentioned above: namely, points 1-3 cover righteous bodily conduct, 4-7 cover righteous verbal conduct, and 8-10 cover righteous mental conduct.

38 Higher Blessings

1. with sippa Arts



2. Listening to Dhamma timely

3. To see monks

4. Dhamma discussion

Activities

1. Form a group of 4-6, research on meaning of Arts at various sources such as library, internet, note, send out one for class presentation, others do otherwise, then a teacher and students sum up.
2. Exchange ideas and comments and propose approach on these points:
Young people wants entertainment, pleasure or fun, like listening music, but for listening Dhamma they are restraint, reflect on Dhamma heard, how to mix, balance both?
3. Hold a debate on it is true or false when seeing monks we must donate, no money, no need to see monks" after that a teacher and students sum up.
4. Partner with classmates, then talk on interesting topics such as Iddhipada, Hiriottappa, then a teacher selects at random 4-5 students for class presentation, others argue, analyze and question more.

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Questions

1. How does art play a role in life?
2. All works must true, and for living agree or not?
3. Listening a sermon causes sleepiness, watching serials causes alert what does this statement mean, agree or not?
4. Age is an obstacle for listening Dhamma?
5. If there is Dhamma talk among students, some are doubtful, what should you do?
6. If we want a useful dhamma talk, what should we do?

Vocabulary

English	Thai	Notes

Lesson 5: Buddhist Proverbs & Terms

The Expected Outcome

1.Explaining meanings and purpose of Buddhist proverbs on the list.
2.Analyzing the main idea or concept and applying into daily life.
3.Explaining the meanings of the Buddhist terms correctly.
4.Using Buddhist terms and conveying them correctly.

Main Essence

A study of Buddhist proverbs involves the Buddhist sayings, words, verses, and its meanings. Then students are able to integrate these into daily lifeFinally, students are supposed to evaluate the practices on their own.

Opinions & Discussion

1. What is the Buddhist proverbs?
2. Why are Buddhist proverbs written into pali?
3. Please discuss the benefits of a study of the Buddhist proverbs.

5.1 Buddhist Proverbs
short well-known saying: a short well-known saying that expresses an obvious truth and often offers advice

5.2 Buddhist technical terms
language: the words that somebody uses, or specifically chooses to use, when speaking or writing
name or word for something: a word or combination of words, especially one used to mean something very specific or one used in a specialized area of knowledge or work
The correct legal term is “easement. ” a word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject

5.1 Buddhist Proverbs

1. Atta have jitam seyyo : better is to win over oneself



2. Dhammacari sukham seti : one who practices dhamma must be happy.



2. Dhammacari sukham seti : one who practices dhamma must be happy.



4. Susam labhate pannam : To listen carefully brings about wisdom



Lesson 5 : Buddhist Proverbs & Terms

Activities

1. Please select these issues for discussion:
   - A. What is good for self-overcoming? What is bad for self-losing?
   - B. How is it called Dhamma practice? And What is good for Dhamma Practice?
   - C. How is mindfulness and clear comprehension related to carelessness? And why is it said that carelessness leads to death?
   - D. Why listening is well-concentrated, wisdom arises?
2. Write essay on 1 topic on Buddhist proverbs with 2 pages, a teacher selects the 5 best works for exhibition.
3. Form 4 groups each draws a lot for signs or banners each with 3 boars for Ethical room or trees round school.
   - Group 1: Buddhist proverbs on Self-development.
   - Group 2: Buddhist proverbs on Dhamma practice.
   - Group 3: Buddhist proverbs on Heedfulness/Heedlessness.
   - Group 4: Buddhist proverbs on Wisdom.

Questions

1. Why is self-overcoming better than others-winning?
2. How to develop for self-overcoming?
3. How is the difference between justice & to Dhamma?
4. What else is the benefit of Dhamma practice apart from making oneself happy?
5. What is the main cause of carelessness?

Vocabulary

English	Thai	Notes

5.2 Buddhist technical terms

Buddhist terms and concepts

Several **Buddhist terms and concepts** lack direct translations into English that cover the breadth of the original term. Below are given a number of important Buddhist terms, short definitions, and the languages in which they appear. In this list, an attempt has been made to organize terms by their original form and give translations and synonyms in other languages below the definition.

Languages and traditions dealt with here: English (Eng.), Pali: (Theravada Buddhism), Sanskrit (or Buddhist Hybrid Sanskrit): primarily Mah□y□na Buddhism Chinese (Cn.): all forms of Chinese Buddhism, Korean (Ko.): Korean Buddhism Japanese (Jp.): Zen and other forms of Japanese Buddhism Thai: Theravada Buddhism Tibetan (Tib.): Tibetan Buddhism



The technical terms used in Buddhist literature can be classified into three groups:

1. Terms with the same form and meaning that were widespread and in common use in both the pre–Buddhist and Buddhist traditions.
2. Terms with the same form, but different meaning, that were widespread and in common use in both the pre–Buddhist and Buddhist traditions
3. Terms that had a uniquely Buddhist meaning.

In Buddhism, many terms are used in a sense quite different from that in which they had been used in Brahmanism, or other belief-systems, whether predating, or contemporary with the Buddha.

Atta ; Self and Anatta ; non-self /selflessness

Definition: Not-self. This doctrine is unique to Buddhism. During his enlightenment experience, as he sat under the Bodhi tree, the Buddha saw there was no such thing as a permanent self or soul. What we nominally call the self or personality is made up of five factors known as *khandhas* (literally 'heaps') none of which, either separately or together, can be viewed as a permanent self or soul.

Reasons why the Buddha declined to reply the questions concerning with soul, self, and world are as follows:-

1. Firstly, such questions are most importantly, based on wrong assumptions, such as the concept of self, soul and world which are not correlated with truth. As the Buddha would say, "You have asked the question wrongly."
2. Secondly, the truths that these questions seek to answer are not accessible to the logical mind and indescribable beyond words. It is like trying to look at a picture with one's ears believed to be a waste of time.
3. Thirdly, debating these questions inaccessible to rational thinking would yield no practical results.
4. Fourthly, The Buddha was born at a time of these questions which were the subject of intense interest, and the teachers and philosophers were debating them heatedly all over the country. Whenever people approached religious teachers or philosophers, they would tend to ask these questions. Such questions had become so much of an obsession that people had gotten out of touch with practical reality, and so the Buddha would remain silent when presented with them. His silence was not only a check on such discussion, but also a powerful jolt to the listener to take heed of what the Buddha did have to teach.
5. And finally, one reason that the Buddha gave was that whether or not atman was eternal was a metaphysical question to which discussion there would be no end, so it would be of no use for the Holy Path, neither would it lead to *Nibb□na*.

Lesson 5 : Buddhist Proverbs & Terms

Activities

1. Form 2 groups draw a lot for brainstorming
   Group 1: A Study on budhism, it is a must or not for more understanding of Buddhist Terms.
   Group 2: How to do for students to manipulate Buddhist Terms in accordance with Thai and Pali.
   Then send out a representative for class presentation, another argues and questions after that, a teacher and students sum up.
2. Form 2 groups (1) then search and look up Buddhist terms assigned
   A. Terms are the same in letter and spirits when used in Thai, (10 terms).
   B. Terms are the same in letter and different in spirits in Thai (10 terms).
   C. Terms are all different in Thai (10 terms).
   Do a report and turn in a teacher, check, and edit then, collect for album of Buddhist terms.

Questions

1. How much is the difference between Atta and Anatta?
2. Please search for and look up the meanings of underlined terms as follows:

A. Drinking is Apayamukha leading to oneself and family.
B. Marry is grateful, meaning she practices Dhamma.
C. All sentient things are impermanent (Aniccam)

Vocabulary

English	Thai	Notes

Lesson 6: Tipitaka

The Expected Outcome

1. Explaining the structure and essence of the Abhidhamma.
2. Explaining interesting points of the Tipitaka viz. Buddha's wish in Mahaparinibbanasutta and applying into daily-life.
3. Appreciating and taking interest in Tipitaka study and its interesting point.

Main Essence

Students are supposed to study the collections & classification of Dhamma & Vinaya as well as Buddhist councils & tipika with its concepts and development.

Opinions & Discussion

1. What is the tipitaka?
2. What is the vinaya, suttanta and Abhidhamma?
3. Please discuss the concepts and development of Dhamma &Vinaya until tipitaka?

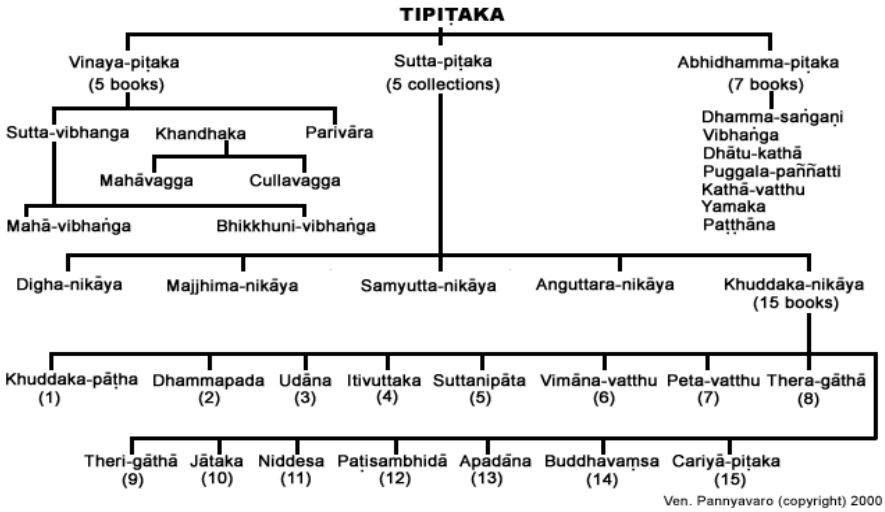
6.1 Abhidhamma Pitaka

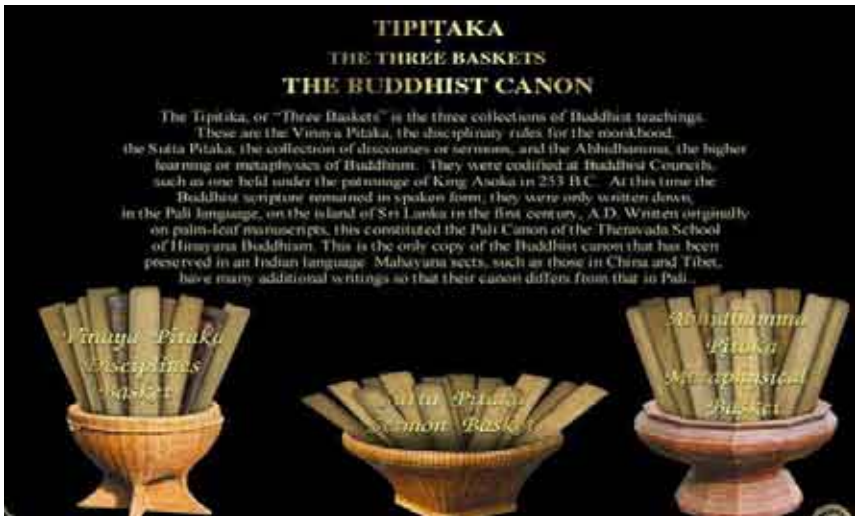
The third division of the Pitakas. It consists of seven books: the Dhammasanganí, Vibhanga, Kathávatthu, Puggalapañňatí, Dhátukathá, Yamaka and Patthána, all designated by the name of Pakarana. Only in the Chronicles and the Commentaries is the word used as the title of a third Pitaka (See the discussion of this in DA.i.15, 18f). In the Canon itself (E.g., Vin.i.64; iii.144; iv.344) the word means "special dhamma," i.e. the Doctrine pure and simple (without admixture of literary treatment or personalities, etc.), and is sometimes coupled with the word abhivinaya (E.g., D.iii.267; M.i.272).

6.2 Interesting story of the Tipitaka

The **Pali Canon** is one the earliest existing scripture collections of the Buddhist tradition. They were recited orally from the time of the Buddha and were put into writing in Sri Lanka in about 30 BCE. Written in the Pali language, these texts form the scripture of the Theravada school of Buddhism.

The **Tripitaka** (Sanskrit, lit. three baskets), **Tipitaka** (Pali), or O□U (Chinese: S□nz□ng; Japanese: Sanzo; Korean: Samjang; □□□□; Vietnamese: Tam Tng) is the formal term for a Buddhist canon of scriptures. Many different versions of the canon exist throughout the Buddhist world, containing an enormous variety of texts. The most widely-known version is the Pali Canon of the Theravada school.





6.1 Abhidhamma Pitaka



The Abhidhamma Pitaka is the most important and most interesting of the three containing as it does the profound philosophy of the Buddha's teaching in contrast to the simpler discourses in the Sutta Pitaka. Abhidhamma, the Higher Doctrine of the Buddha, expounds the quintessence of His profound teachings.

The Abhidhamma Pitaka is composed of the following seven works:

1. Dhammasangani (Classification of Dhamma)
2. Vibhaaga (Divisions)
3. Dhatukath? (Discourse on Elements)
4. Puggalapannatti (The Book on Individuals)
5. Kathavatthu (Points of Controversy)
6. Yamaka (The Book of Pairs)
7. Patthana (The Book of Causal Relations)

The seven books of the Abhidhamma Pitaka, the third division of the Tipitaka, offer an extraordinarily detailed analysis of the basic principles governing the behavior of mental and physical processes. Whereas the Sutta and Vinaya Pitakas are characterized by their practical teachings regarding the Buddhist path to Awakening, the Abhidhamma Pitaka presents an almost scientific analysis of the underpinnings of that very path. In Abhidhamma philosophy the familiar psychophysical universe (our world of "trees" and "rocks," "I" and "you") is reduced to a complex — but comprehensible — web of impersonal phenomena arising and passing at an inconceivably rapid pace from moment to moment, according to clearly defined natural laws.



The Abhidhamma Pitaka is divided into seven books, although it is the first (Dhammasangani) and last (Patthana) that together form the essence of the Abhidhamma teachings. The seven books are:

1. Dhammasangani ("Enumeration of Phenomena"). This book enumerates all the paramattha dhamma (ultimate realities) to be found in the world. According to one such enumeration these amount to: 52 cetasikas (mental factors), which, arising together in various combination, give rise to any one of... ...89 different possible cittas (states of consciousness) 4 primary physical elements, and 23 physical phenomena derived from them Nibbana
2. Vibhanga ("The Book of Treatises"). This book continues the analysis of the Dhammasangani, here in the form of a catechism.
3. Dhatukatha ("Discussion with Reference to the Elements"). A reiteration of the foregoing, in the form of questions and answers.
4. Puggalapa□□atti ("Description of Individuals"). Somewhat out of place in the Abhidhamma Pitaka, this book contains descriptions of a number of personality-types.
5. Kathavatthu ("Points of Controversy"). Another odd inclusion in the Abhidhamma, this book contains questions and answers that were compiled by Moggaliputta Tissa in the 3rd century BCE, in order to help clarify points of controversy that existed between the various "Hinayana" schools of Buddhism at the time.
6. Yamaka ("The Book of Pairs"). This book is a logical analysis of many concepts presented in the earlier books. In the words of Mrs. Rhys Davids, an eminent 20th century Pali scholar, the ten chapters of the Yamaka amount to little more than "ten valleys of dry bones."

7. Patthana ("The Book of Relations"). This book, by far the longest single volume in the Tipitaka (over 6,000 pages long in the Siamese edition), describes the 24 paccayas, or laws of conditionality, through which the dhammas interact. These laws, when applied in every possible permutation with the dhammas described in the Dhammasangani, give rise to all knowable experience.

Activities

1. Form 12 groups draw a lot select one item of Abhidhamma, each studies and makes a chart and summarize main essence of that volume.
2. A teacher and students hold exhibition for propagation of Abhidhammapitaka.

Questions

1. Why is the interesting Dhamma excerpted out of Suttantapitaka?
2. What is the main point of 4 Buddha's resolution?
3. What is the moral of 4 Buddha's resolution?
4. How do students bring 4 Buddha's resolution into daily life?

Vocabulary

English	Thai	Notes

6.2 Interesting story Excerts from the Tipitaka

Buddha's wish& Mara's Appeal

when the Venerable Ananda had gone away, Mara, the Evil One, approached the Blessed One. And standing at one side he spoke to the Blessed One, saying: "Now, O Lord, let the Blessed One come to his final passing away; let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord.

"For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until my bhikkhus and bhikkhunis, laymen and laywomen, have come to be true disciples — wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.'



"And now, O Lord, bhikkhus and bhikkhunis, laymen and laywomen, have become the Blessed One's disciples in just this way. So, O Lord, let the Blessed One come to his final passing away! The time has come for the Parinibbana of the Lord.

"For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.' And this too has come to pass in just this way. So, O Lord, let the Blessed One come to his final passing away, let the Happy One utterly pass away! The time has come for the Parinibbana of the Lord."



The Blessed One Relinquishes His Will to Live

When this was said, the Blessed One spoke to Mara, the Evil One, saying: "Do not trouble yourself, Evil One. Before long the Parinibbana of the Tathagata will come about. Three months hence the Tathagata will utterly pass away." And at the Capala shrine the Blessed One thus mindfully and clearly comprehending renounced his will to live on. And upon the Lord's renouncing his will to live on, there came a tremendous earthquake, dreadful and astonishing, and thunder rolled across the heavens. And the Blessed One beheld it with understanding, and made this solemn utterance:

"What causes life, unbounded or confined-
His process of becoming this the Sage
Renounces. With inward calm and joy he breaks,
As though a coat of mail, his own life's cause."

Then it came to the mind of the Venerable Ananda: "Marvellous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is, how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

Activities

1. Do Mind-mapping on 4 Buddha's resolutions in various aspects such as main essence, moral, color them, let a teacher check, then select the 3 best for exhibition.
2. Form a group of 4-6 , study and research more on interesting dhamma out of Tipitaka each, then, present works in various forms such as storytelling, illustration, role-playing, others analyze works and sum up after all presentations.

Questions

1. Why is the interesting Dhamma excerpted out of Suttantapitaka?
2. What is the main point of 4 Buddha's resolution?
3. What is the moral of 4 Buddha's resolution?
4. How do students bring 4 Buddha's resolution into daily life?



Vocabulary

English	Thai	Notes

Lesson 7: Buddhist Meditation [Mental & Intellectual Development]

The Expected Outcome

1. Chantings and Metta-radiating.
2. Explaining Meditation benefits and how to practice it.
3. Practicing Meditation focusing on mindfulness on breathing in and out.
4. Putting meditation practice into daily life.
5. Developing how to think according to Yonisomanasikara viz. inter-relative and problem-solving methods.

Main Essence

A study of mental & intellectual development in the Buddhist aspect is much different from the western theory. Students are supposed to study and practice these correctly and bring these into daily life effectively and efficiently.

Opinions & Discussion

1. What is the Buddhist meditation?
2. What is the mental development in Buddhism?
3. What is the intellectual development in Buddhist perspective?
4. Please discuss the difference between two kinds of developments clearly

Mind Development / Buddhist Meditations

Chanting of the virtue of the Triple Gems
Buddhist Meditation
Sati patthana four foundations of mindfulness
Anapanasati mindfulness with breathing in and out
Four postures in meditation
Metta radiation

Wisdom development
Development of learning with wise thinking process

Inter-relative thinking / Causes and conditions (dependent origination) (Relative Thinking)
Problem solving thinking

7.1 Meditation

The word meditation is the usual English translation of "Bhavana" or "Kammatthana."

Bhavana is a word in the Pali language which means "mental development."

Kammatthana is also a word in the Pali language which may be divided into Kamma (action) and thana (work). it is the place of practice where one work's on the mind (mental exercise)



In Buddhism there are two kinds of meditation, namely :-

1) Samatha Kammatthana
2) Vipassana Kammatthana

1. Tranquility Meditation

Meditation leading to highly- concentrated states of mind is called samatha meditation. In English , it can be translated as 'concentration' 'tranquility' of 'calmness' meditation. The meditator fixes his mind on a meditation 'object' such as a colored disc, a mantra or a concept such as compassion. With practice, the mind becomes calm, peaceful and one pointed.



2. Insight (Vipassana) meditation.

To practice Insight meditation you need good concentration, energy and mindfulness (Sati). 'Sati' is usually translated as 'mindfulness'. It can also be translated as 'heedfulness' or as 'bare awareness'. 'Heedfulness' means noticing what is happening. 'Bare awareness' means noticing what is happening without prejudice or partiality.

The objects of Insight meditation are the body and the mind. We notice the position of the body and its movements. We also notice feelings, mental contents and the underlying state of mind. We notice body and mind in this present moment. We gradually learn to see them clearly. The meditator may become deeply absorbed in this blissful state for hours or even days. A person who practices concentration, meditation can sometimes develop special abilities such as healing powers, telepathy or the ability to fortell the future.

We practise in four main positions:- standing, walking sitting and lying down.

When walking, we notice the movements of the feet.

When sitting, we notice the rising and falling movements of the abdomen which accompany breathing.

Anything which comes into our awareness is acknowledged.

The mind gradually becomes clear, concentrated and peaceful.

In this state wisdom and insight into truth can arise.

The Objectives of Buddhist Meditation are :-

1) For the purification of human being
2) For overcoming grief and lamentation
3) For the eradication (elimination) of mental and physical sufferings
4) For attaining Nibbana (Nirvana)

Nibbana is the extinction of suffering, the extinction of all defilements, the supreme goal of Buddhism, and the Summum Bonum of Buddhism

3.The Four Foundations of Mindfulness (Satipat□t□hanas) :-

1) The contemplation of the physical body.

Major Postures : sitting, standing walking and lying

Minor Postures : bending, stretching, eating, drinking, taking a bath, dressing, urination, etc.

2) The contemplation of feelings or sensations.

Pleasant feeling, Unpleasant (painful) feeling, Neutral feeling

3) The contemplation of the mind.

Mind associated with greed
Mind associated with anger
Mind associated with delusion
Mind associated with stability
Mind associated with tranquility

4) The contemplation of mind-objects (Dhammas).

4.1 Five mental hindrances

-Sensual desire
-Ill-will
-Sloth and torpor
-Distraction and worry
-Doubt

4.2 Twelve sense-bases

Twelve sense-fields
-External sense-fields :
Form (Visual objects),
Sound, Smell (Odor), Taste, Tangible objects and Mind-objects.
-Internal sense-fields : Eye, Ear, Nose, Tongue, Body, and Mind

7.2 How to develop meditation



PREPARATION FOR MEDITATION

The instructor will then assign various walking, sitting and lying down exercises which gradually and synchronously build up concentration and energy levels, increasing the meditator's mindfulness or 'Sati'. It is important to bear in mind that Vipassana meditation does not cease at the completion of, for instance, a 30 minute period fo sitting meditation. Conversely, mindfulness should be maintained at all times, not only when carrying out specific walking or sitting exercises, Therefore the meditator tries to be aware of every movement he makes, every thought that arises, each sound that arises, of eating, drinking, getting dressed and so on.

BASIC WALKING AND SITTING EXERCISES STANDING AND WALKING



Be mindful of the standing position. Try to be aware of 'body' atanding, not 'I' am standing. The head should be held upright and the eyes focused at apoint about 2 metres ahead.

Mindfulness is now focused on the feet, keep it there and try to be aware of the tensions in your feet accompanying the desire to walk, synchronorsly saying in mind 'INTENDING TO WALK, INTENDING TO WALK, INTENDING TO WALK'.

TURNING

Keeping attention on the feet, try to feel the tension there as you become aware of the wish to turn. Make three mental acknowledgements while being aware of wanting to turn ie. 'INTENDING TO TURN, INTENDING TO TURN, INTENDING TO RURN'.

For the first three walking exercises, turning is usually divided into four sections. Turn right. Move your right foot clockwise keeping your heel on the ground, but lifting your toes, saying in mind "TURN" and as you put your toes down, you say in mind 'ING' The angle of movement should be about 45 .Next lift your left foot straight up about 3" saying in mind 'TURN'. Then put it down parallel to the right foot, saying in mind 'ING'. Then say 'one'. Make four pairs of movements in this way in order to complete a 180 turn.Having turned, again be mindful of 'STANDING' and 'INTENDING TO WALK' as before.

This first walking exercise should be practised until the meditator can achieve good concentration. At first, the instructor may pace the exercise, calling out the acknowledgements, But when the meditator practices privately the acknowledgements are not made out-loud and the meditator will pace himself. This exercise may continue for up to 30 minutes.

While performing the walking exercises attention should be trained on the movements of the feet. It should not be on the sound of the words. The acknowledgements should be made contemporaneously with the movements, not before or after them.

One of the benefits of walking meditation is that it enables the meditator to accumulate energy and increase mindfulness, allowing him or her to maintain concentration more easily during the sitting exercises.

Walking Meditation

1 Stages : Right goes thus , Left goes thus
2 Stages : Lifting Treading
3 Stages : Lifting Moving Treading
4 Stages : Heel up Lifting Moving Treading
5 Stages : Heel up Lifting Moving Lowering Touching
6 Stages : Heel up Lifting Moving Lowering Touching Pressing
The word on noting : Standing ,Standing, Standing (3 times)

How to practice :

1) Before lifting the foot, meditate " Wishing or Intending to walk" three times

2) Lift the foot (right or left at option) above the floor level at a height about the width of the meditator's tilting palm about two or three

inches.



3) Going moderately forward with either foot at option, meditation must be simultaneously effected with the stepping, not one action prior to the other, such as meditating before or after stepping. the process of mindfulness must be started when lifting the left foot together with the wording "Right goes thus", the last word "thus" ends while the foot is being laid down on the floor. when the left foot is being lifted, until set on the floor, the wording "Left goes thus" must be meditated. same applies to each and every step.

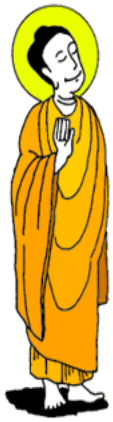
After walking to the end of the room or space, while standing meditate "Standing" repeatedly. Before turming, meditate "Wishing to turn" repeatedly. then slowly turn and simultaneously meditate "Turning" repeatedly. Having turned, upon the commencement of walking, meditate "Right goes thus Left goes thus". meditators are advised to walk to the end of path and then meditate "Standing" repeatedly as before.

This method is " 1 Stage walking meditation". Please do not meditate separatedly "Right... goes... thus... and Left... goes... thus..." which will then become three stages and confused with the 3 Stage walking meditation to be mentioned hereinafter.

Returning - Standing..... Wishing to turn.....- Turning.....Standing..... Wishing to walk.....



SITTING MEDITATION



When meditating, be aware of the sinking in and bulging out of the fiaphragm when breathing. The chest is usually kept at rest. Diaphragm breathing occurs when the body is at rest and the mind is not too emotional. Be aware of the rising and falling of the abdomen only, and not the passage of the air through the nostrils. Initially, if the meditator finds it difficult to fix attention on the movement of the abdomen. Various aids can be cmployed, such as wearing a tight belt or rubbing some balm on the spot on the abdomen where attention is to be fixed.

For the first sitting exercise, be mindful of the movement of the abdomen in two stages. When the abdomen rises, say in mind 'RISING' and when it falls, say in mind, 'FALLING'.

Do not try to control the movements but be aware of the movements as they occur naturally. It is very easy to fall into a chant and to lose track of the movements. If this happens, at the

Sitting Meditation

2 Steps : Rising Falling

3 Steps : Rising Falling Sitting

If the maditator is lying, meditate "Lying"

4 Steps : Rising Falling Sitting Touching





How to practice :

1) Sit in a cross-legged position
2) Right leg is placed over left leg
3) Right hand is placed on left hand
4) Adjust your body into the erect position
5) Sitting position should be comfortable and relaxed
6) Breathe normally and naturally
7) Don't pay any attention to your breathing
8) Pay yor attention only to the movement of abdomen.



9) When the abdomen moves out you have to make a mental note (to note mentally) as "Rising"

10) When the abdomen moves in you have to make a mental note as "Falling"

11) Go on making a mental note "Rising, Falling" Continuously

12) While in sitting meditation if any thought arises in your mind you are advised to note mentally as "thinking" "imagining" "worried" "anxious" "depressed" "angry"

- If your thought diminishes or disappears, return to the original mental note "Rising, Falling"

- While in sitting meditation, if any felling develops, you have to make a mental note as "painful" "itching" "numbness" "tiredness"

- While in sitting meditation, if you happen to hear any sound, you are advised to make a mental note "hearing"

- If you happen to open your eyes an see something, you have to make a mental note "seeing"

In summary while practicing Meditation try to make a mental note with the mindfulness, the clear comprehension, and bare attention

Goal of concentration meditation : To develop calmness, tranquility,, and stability of mind. Object of meditation usually includes concepts such as 10 Kasina devices, 10 swollen

corpses, 10 recollections (like remembering the attributes of the uddha), 32 parts of the body (like hair, nails, tooth, skin) and others.

Goal of insight meditation : To develop insight (knowledge, wisdom) into the real nature of things or existence and body. After practicing for a certain period a day might come when one may realize that this so-called body is supported by mere breath and that body perishes when breathing ceases. One fully realizes impermanence. Where there is change there cannot be a permanent entity or an immortal soul. Insight can then be developed to attain Arhatship. It is clear that the object of this concentration on respiration is not merely to gain one-pointedness but also to cultivate Insight to obtain deliverance from suffering.

In some discourses this simple and harmless method of respiration is described as follows:

"Mindfully he inhales; mindfully he exhales.

1. When making a long inhalation he knows: 'I make a long inhalation'; when making a long exhalation he knows; 'I make a long exhalation'.

2. When making a short inhalation he knows: ' I make a short inhalation'; when making a short exhalation he knows: 'I make a short exhalation'.

3. Clearly perceiving the entire breathing process (i.e., the beginning, middle and end), 'I will inhale; thus he trains himself; clearly perceiving the entire breathing process, 'I will exhale'; thus he trains himself.



4. Calming the respiration, 'I will inhale'; thus he trains himself; calming the respirations, 'I will exhale'; thus he trains himself. "

How to develop Ananpanasati

This is the cultivation of mindfulness on breathing in and out.

This method can be practised conveniently because…. It uses the breath found in the bodies of all. It can be used at any time and at any place we like, without having to prepare materials and equipment for the process. No thought is necessary….only mindfulness is required.

Developing mindfulness on the breath is just one of the meditation methods out of 40. This method brings success both in terms of tranquility and insight. Whether it is practised with the aim of one-pointedness or as a basis to practise the four (4) foundations of Mindfulness (satipattana), because…..it helps one to improve the factors of enlightenment.

Practice Method in Brief

Place

To begin …find a suitable and quiet place in order for a conducive atmosphere and environment which will help out with the practice. If there are a lot of distractions in the environment or prior to the practice, the meditator looks forward to a specific gain or attainment, then it would not be proper.

Seating Posture

There is a principle that …..any posture which puts the body in a relaxed and comfortable state and that will help to ease breathing, without being stiff, despite long practice, ought to be used.

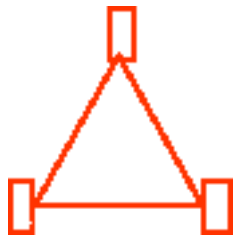
The posture generally used to bring the best results is the "half-lotus" which props-up the body straight…

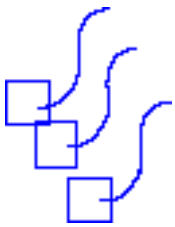
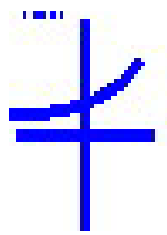
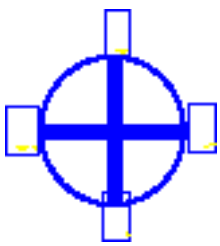
…..placing the right leg over the left with the hands on the lap….

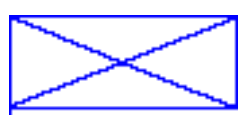
…..the right hand lying on the left hand with the thumbs touching each other… or the right

forefinger touching the left thumb.
For those whom have never practiced such sitting, if one can bear the training to do so, this is good. If one finds it difficult, one may sit up straight on a chair or take any other comfortable posture. However, if one is feeling tensed or stressed, then you should know that this is an incorrect posture. Solve this before going on further.
The eyes may be closed or open. If they are opened, one may look down or at the tip of one's nose.
Fixing the Breath
Once sat comfortably one should breathe deeply and long, filling the lungs with air and then gradually breathe out. Do this several times while establishing the feeling of an "empty" body and an "airy brain" until one feels that…the mind is sufficiently tranquil and one is breathing normally… with mindfulness of breathing in and out all the time.
When breathing in long, one knows…one breathes in long.
When breathing out long, one knows….one breathes out long.
When breathing in short, one knows….one breathes in short .
When breathing out short, one knows ……one breathes out short.
The breath need not be forced. Let it be natural but…. know it clearly and mindfully.
Beginners in the practice may count mentally to help fix the mind and to cut out confusion and annoying thoughts from outside. If the mind is confused and unquiet, count the breaths in pairs…thus:
"Buddho" I "Buddho" 2 up to "Buddho" 9 to Buddho" 10
then come back to "Buddho" 1 until "Buddho" 9 and again continue with "Buddho" 1….
Or
One can count "Buddho" I right through to "Buddho" 100 whether one is breathing in or out .Let mindfulness be fixed at a point where the breath can be felt-at the end of the nose or the upper lip.

Ten Ways of Thinking Process

7.2.1 Inter-relative thinking / Causes and conditions (dependent origination) (Relative Thinking)

The general principle

The interrelation and interdependence of all things: Buddhism teaches the Law of Dependent Origination. In brief, the law states:



When there is this, this is;
when this is not, neither is this.
Because this arises, so does this;
because this ceases, so does this.

This is a truth, a natural law. It is the natural law of cause and effect on its most basic level.

The principle in effect

The Buddha expressed constituent factors linked together in a chain in the *A□guttara Nik□ya.* Two processes of *Pa□iccasamupp□da* are described as follows:

1.) *Samudaya*; the origination mode:

'What, monks, is the Noble Truth of the Arising of Suffering?
Dependent on ignorance arise volitional formations;
Dependent on volitional formations arises consciousness;
Dependent on consciousness arise name and form;
Dependent on name and form arise six sensory bases;
Dependent on six sensory bases arises contact;
Dependent on contact arises feeling;
Dependent on feeling arises craving;
Dependent on craving arises clinging;
Dependent on clinging arises becoming;
Dependent on clinging arises birth;
Dependent on birth arises ageing, death;
Dependent on ageing, death arise sorrow, lamentation, pain, grief and despair;
Thus does this whole mass of suffering arise, this, monks, is called the Noble Truth of the Arising of Suffering.

2.) *Nirodha*; the cessation mode:
'And what, monks, is the Noble Truth of cessation of suffering?
Through the complete cessation of ignorance cease volitional formations;
Through the cessation of volitional formations ceases consciousness;
Through the cessation of consciousness cease name-form;
Through the cessation of name and form cease six sensory bases;



Through the cessation of six sensory bases ceases contact;
Through the cessation of contact ceases feeling;
Through the cessation of feeling ceases craving;
Through the cessation of craving ceases clinging;
Through the cessation of clinging ceases becoming;
Through the cessation of becoming ceases birth;
Through the cessation of birth ceases aging and death,
sorrow, lamentation, pain, grief and despair;

Thus does this whole mass of suffering arise, this, monks,
is called the Noble Truth of the Cessation of Suffering.

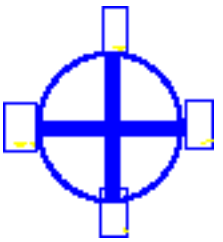


7.2.2 Problem solving thinking



The Four Noble Truths

a.The first Truth deals with dukkha (suffering), a Pali term which characterizes all things that exist. Dukkha represents the state of nature as it is, which is the first of the four definitions of Dhamma.
b. The second Truth deals with the cause of dukkha, comparable with the laws of nature, for it is on the laws of nature that things (dukkha) arise, function, and cease.
c. The third Truth deals with the extinction of dukkha, a state of complete freedom experienced as a result (fourth definition) of the efforts to fulfill the duty of Dhamma.
d. The fourth Truth deals with the path leading to the cessation of dukkha, which is comparable to the third definition of Dhamma (duty to be fulfilled according to the laws of nature). By treading the path of Dhamma (performing duties) one obtains results proportionate to one's endeavor — being free from dukkha.





Lesson 8 : Distinguished Buddhist Disciples

Activities

1. Form a group of 4-6, choose a case study from newspaper or publications, then analyze by Inter-relative Thinking Process after that send out representative for class presentation, others argue and analyze, a teacher sums up main points.
2. Study a case study then train according to the four noble truths, note in table assigned as follows:

A Case Study : John sad about love

Stage	FNT	Function	Case Study
1	Dukkha	Must be known	Sad
2	Samudhaya		
3	Nirodha		
4	Magga		

Questions

1. Explain the meaning of these words or passage as follows:
2. Inter-relative Thinking Process
3. Idappaccayata Thinking Process
4. Problem solving Thinking Process
5. Do you think that problem solving thinking process enables students to solve problem in life or not if so, all or some solved?

Vocabulary

English	Thai	Notes



Learning Unit 3 Sangha

Lesson 8: Buddhist Disciples

Lesson 9: Buddhists' Duty & Rites

Lesson 10: Buddhist Manners

Lesson 11: Buddhist Seminar

Lesson 8: Buddhist Disciples

The Expected Outcome

1. Narrating story of the Annakotanna, pajapatigotami, Khema, Pasenadiko-sala, as well as princess punpisamai diskul and prof. Sanna Dhammasak.
2. Analyzing his or her virtues (Metal qualifications).
3. Appreciating and applying into daily life for self and society development.

Main Essence

A study of the bio-data of the Distinguished Buddhist Disciples both during the Buddha's time and the contemporary time causes students understand their bio-data, works and their exemplary behavior or virtue. Also students are supposed to apply these into daily lifestyle.

Opinions & Discussion

1. How many distinguished disciples in the time of the Buddha are taught in this grade? Please explain their participation in propagating dhamma.
2. Why do all of distinguished Buddhist disci-
ples turn to Buddhism? Please discuss

Buddhist Disciples & Buddhist Examples

Contemporaries of the Buddha

A□□□kondanna

Mahapajapati gotami

Khematheri

Pasenadhikosal

Contemporaries of the present

Princesspunphisamai disakul

Prof. Sanna thammasak

8.1 Annakandannathero

Bio-data & Works

King Suddhodana had an old teacher who was known to be very wise. He was called Asita the Sage. Asita lived in the jungle. While sitting one day he heard the devas singing and saw them dancing. "Why are you so happy?" he asked. "Because the most excellent of all beings has been born at Lumbini Park to Queen Maha Maya," replied the devas. When he heard this, Asita went quickly to see the king and queen and their newborn son. The king was very happy to see his wise old teacher again. In the palace, after the sage was seated, the king brought the prince before him and said, "Teacher, my son was born only yesterday. Here he is. Please see if his future will be good." As the king said this, he lowered the infant prince before the sage so that he might examine him properly. However, the baby turned his feet on to the sage's head. Thus surprised, Asita took hold of the baby's feet and examined them very carefully, finding some marks on them. He got up and said, "This prince will become a very great teacher in this world." The sage was very pleased and, putting his palms together, paid due respect to the baby prince. The king, seeing this, did the same. This was the first salutation of the king. On the first day of his son's life, the king invited five wise men to witness the naming ceremony and to suggest a good name for the prince. The wise men examined the birthmarks of the prince and concluded, "The prince will be King of Kings if he wants to rule. If he chooses a religious life then he will become the Wisest—the Buddha."



The youngest of the five wise men, Kondanna, then said, "This prince will be the Buddha and nothing else."

Then the wise men gave him the name Siddhartha meaning "wish-fulfilled" or "one who has accomplished his goal".

Now the Buddha wanted to tell other people how to become wise, good and do service for others. He thought, "Now Asita, Alara and Uddaka are dead but my friends Kondanna, Bhaddiya, Vappa, Mahanama and Assaji are in Benares. I must go there and talk to them."

Then he set out for Benares, till at last he came to a grove where his five friends were. This grove at Sarnath was called the Deer Park. They saw him coming towards them and one said to another, "Look yonder! There is Gotama, the luxury-loving fellow who gave up fasting and fell back into a life of ease and comfort. Don't speak to him or show him any respect. Let nobody go and offer to take his bowl or his robe. We'll just leave a mat there for him to sit on if he wants to and if he does not, he can stand. Who is going to attend on a good-for-nothing ascetic like him."

However, as the Buddha came nearer and nearer, they began to notice that he had changed. There was something about him, something noble and majestic such as they had never seen before. And in spite of themselves, before they knew what they were doing, they forgot all they had agreed on. One hastened forward to meet him, and respectfully took his bowl and robe, another busily prepared a seat for him, while a third hurried off and brought him water to wash his feet. After he had taken a seat the Buddha spoke to them and said, "Listen, ascetics, I have the way to deathlessness. Let me tell you, let me teach you. And if you listen and learn and practise as I tell you, very soon you will know for yourselves, not in some future life but here and now in this present lifetime, that what I say is true. You will realise for yourself the state that is beyond all life and death."Naturally the five ascetics were very astonished to hear their old companion talking like this. They had seen him give up the hard life of fasting and consequently believed that he had given up all efforts to find the truth. So initially they simply did not believe him, and they told him so.But the Buddha replied, "You are mistaken, Ascetics. I have not given up all effort. I am not living a life of self-indulgence, idle comfort and ease. Listen to me. I really have attained supreme knowledge and insight. And I can teach it to you so you may attain it for ourselves."Finally the five were willing to listen to him and he delivered his first teachings. He advised his followers to follow the Middle Way, avoiding the two extremes of self-indulgence and self-torture. For the first time he taught the Four Noble Truths and how to practise the Eightfold Path, the Noble Way that would lead to freedom from suffering and to the way of enlightenment. With the conversion of the five ascetics at the Deer Park at Sarnath, the order of monks was established.



The Buddha's first teaching was called the Dhammacakkappavattana Sutta, which means the Turning of the Wheel of Truth. It was given on the full-moon day of July, called Asalha.This discourse was given to the five ascetics who were his former companions, at the Deer Park in Isipatana (now called Sarnath), near Benares, India. Many devas and brahmas (angels and gods) were present to listen to the discourse.The Buddha started the discourse by advising the five ascetics to give up two extremes. These were indulgence in sensual pleasures and the tormenting of the body (self-indulgence and self-mortification).He advised against too much sensual pleasure because these pleasures were base, worldly, not noble and unhelpful in spiritual development. On the other hand, tormenting the body was painful, not noble and also unhelpful in spiritual development. He advised them to follow the Middle Way, which is helpful in seeing things clearly, as they are, and in attaining knowledge, higher wisdom, peace, and enlightenment or nirvana.

Exemplary Conduct

1. Self-confident
2. Content & Enjoy in Solitude
3. Experienced (Long Lived)

8.2 Mahapajapati gotami
Bio-data & Works



When King Suddhodana died, Lady Prajapati Gotami felt very sad. She and several other women decided to leave the worldly life and join the Buddha's group of monks to practice the Dharma. So she led the women to see the Buddha. She asked him to accept them as nuns, but the Buddha refused. The women felt very disappointed and cried. But they did not give up their wish to become nuns. When the Buddha was residing at the Mahavaha Monastery, Lady Prajapati Gotami and her group of women went to the monastery and told Ananda what had happened. Ananda felt compassion for them and promised to help them. He went to see the Buddha to ask him to be merciful and let the women join the monastic order. But the Buddha refused again. Ananda then said: "I beg you, Lord Buddha, please do a favour to Prajapati Gotami and accept her and other women as nuns, because she has done you great favour in the past. She brought you up as her own son." So finally the Buddha said: "Alright. If they are willing to follow the eight monastic rules I give them, they can leave home and become nuns." Then he explained these rules to Ananda.

After leaving the Buddha, Ananda went to tell Lady Prajapati Gotami the good news. All the women were very happy and promised to observe the eight rules of conduct that the Buddha gave them. Ananda then went back to the Buddha and told him that the women were happy to follow the rules. So Prajapati Gotami became the first Buddhist nun.

Exemplary Conduct

A. Firmly Patient & Determined
B. Great Effort
C. Altruistic
D. Experienced (Long Lived)



8.3 Khematheri Khema, Queen of King Bimbisara
Bio-data & Works

The daughter of King Maddaraja of Sagala State, by the name of Khema, was one of the queens of King Bimbisara. She was very pretty and being proud of her own beauty, had no wish to go to the Buddha, who was in the habit of preaching that "beauty is but skin deep". But she heard that Veluvana Park had been greatly improved and was looking so picturesque and pleasant that even gods were attracted by it. She therefore had a strong wish to visit it and went to the park where the Buddha was then in residence. King Bimbisara had told the attendants to see that the Queen should not come back without paying her respects to the Buddha. She dared not disobey the King and approached the Buddha before she left the Park. The Blessed One, with his superhuman power created a scene in which a woman, more handsome than the queen, was fanning him. The woman then becoming older ad older, fell down through infirmity and began to moan. The queen was very much startled by the sight. The Buddha then preached a

sermon to her, and she became and Arahant and was admitted into the Holy Order of Nuns.



Exemplary Conduct

A. Rational
B. Wise
C. Acute

8.4 Pasenadhikosala

Bio-data & Works

King Pasenadi was the king of Kosala, which was north of Magadha ruled by King Bimbisara. The capital of the kingdom of Kosala was called Savathi. One of King Pasenadi 's sisters was the chief queen of King Bimbisara,which made him the brother-in-law of King Bimbisara. King Pasenadi of Kosala had become a follower of the Buddha very early in the Buddha 's ministry and had remained a loyal supporter ever since. His chief queen was Mallika,a wise and religious queen who was well versed in the Dharma and acted as his religious guide on several occasions. The first time the king met the Buddha, he asked,"How is it that Master Gotama claims he has gained full enlightenment? Master Gotama is both young in years and young as a monk."

The Buddha replied, "Great King, there are four things that should not be looked down upon and despised because they are young. They are a noble warrior, a serpent, a fire and a bhikkhu (monk).An enraged young warrior may ruthlessly cause harm to others. The bite of even a small snake may kill. A li .le fire may become a huge inferno that destroys building and forests. Even a young monk may be a saint."..

Hearing this,King Pasenadi of Kosala understood that the Buddha was indeed a wise teacher and decided to become his follower. King Pasenadi liked going to the Buddha for advice.Even during his official duties,he found time to speak to the Buddha.When talking to the Buddha one day he received news that his wife,.een Mallika,had given birth to a daughter.The king was not pleased with the news because he wanted a son. The Buddha, unlike any other religious teacher spoke well of women. He said, "Some women are be .er than men, O king. There are women who are wise and good, who regard their mothers-in-law as goddesses, and who are pure in word, thought and deed. They may one day give birth to brave sons who would rule a country."

The king remembered then once hearing the Buddha say this: "It is the dear ones whom we love that bring sorrow and lamentation, pain, grief and despair." The king asked .een Mallika whether she agreed with the Buddha. She said that if the Buddha had said so, it must be true. But the king was not satisfied. "How can a loved one bring sorrow?" wondered the king. .een Mallika approached a Brahmin to ask the Buddha to explain this.Having heard many stories to explain the problem, the Brahmin related them to the queen.She then asked the king,"Sire, what is your opinion, is Princess Vajira,your daughter,dear to you?" "Yes, Mallika, she is very dear to me," said the King.. "If some misfortune were to happen to Princess Vajira,would that

bring sorrow and lamentation,pain,grief and despair?" "Yes," said the King..
"Sire,it was because of this that the Blessed One said that dear ones whom we love bring sorrow and lamentation,pain,grief and despair."
"Mallika,"said the King,"it is wonderful,it is marvelous!How far the Blessed One sees with understanding." When King Kosala later lost in ba .le to his nephew and had to retreat to his capital at Sava .hi,the Buddha commented to his disciples that neither the victor nor the defeated would experience peace:
"Victory breeds hatred. The defeated live in pain. Happily the peaceful live, Giving up victory and defeat." In a later ba .le,the two kings fought again and King Kosala not only won,but captured his nephew King Ajatasa .u alive with all his elephants, chariots,horses and soldiers.King Kosala thought that he would release the young king, but not his horses, elephants and others. He wanted the satisfaction of keeping these material possessions as the prizes of victory. On hearing about this, the Buddha told his disciples that it would have been wiser for King Kosala not to have kept anything for himself. The truth of this statement still applies to this modern war-weary world: "A man may plunder, as he will .When others plunder in return, he who is plundered will plunder in return. The Wheel of Deeds turns round and makes the ones who are plundered plunderers." King Pasenadi of Kosala passed away in his eightieth year when his son Vidudabha revolted against him.



One evening, when King Kosala was talking to the Buddha,there passed by on the road a band of ascetics with knotted hair, hairy bodies and long nails.They walked past slowly ,with heads bent low. At once the king got up and knelt down to worship them ,u .erring his own name three times. The king came back to the Buddha and said, "Sir, there were saints among those ascetics. Just see how calmly they walked with heads bent down. "With his divine eyes the Buddha saw that those men were not saints, but spies who were sent out to gather information. "Your Majesty, "said the Buddha, "by mere appearances alone it is not possible for one who leads a life of comfort to know the real nature of another. If we want to understand a person 's real nature, his good and bad qualities, we must associate with him for some time. We must be wise and have sharpness of mind." "We can know a person 's purity by conversing with him, observe his courage in the face of misfortune and understand his wisdom during discussions. The bad people, O king, sometimes pretend to be good and it is difficult for you to judge their state of morality."

Exemplary Conduct

A. Enthusiastic
B. Rationally firm
C. Easy-going
D. Unshakable faith in Triple Gem

Activities

1. Form a group of 4-6, choose one issue as follows.
A. Confidence causes attention and desirable benefit?
B. Thai proverb says that take warm water first brings about benefit to oneself and other?
Then present in many form such as brochure, class presentation, exchange and sum up main points.
2. Search for exemplary conducts of Khema what? Then write on the same event in accordance with that dhamma specifying that how this dhamma benefits the practitioner, a teacher selects 3-5 students and draw a conclusions.
3. Form a group of 4-6, bring brochure on history, works, conducts of Pasenadikosala by searching from various sources then do presentation on brochure and hold board.

Questions

1. What is his outstanding trait of Annakotanna?
2. Why does he enjoy living in solitude?
3. Why does the Buddha not allow Pajapati Gotami enter monkhood easily?
2. How much is the difference between female monk and Mae chi?
3. What are the exemplary conducts of Khema that students can apply into daily life?
4. What is the benefit of studying biodata of Pasenadi Kosala?

Vocabulary

English	Thai	Notes

Contemporaries of the present

Princess Phunphisamai disakul
Prof. Sanya thammasak

Princess Phunphisamai disakul

Exemplary Conducts :
1. Enthusiastic to learn
2. Unshakable faith in Buddhism

Prof. Sanya thammasak
Exemplary Conducts :
1. Enthusiastic to learn and industrious
2. Ethical and Moral characters
3. Creative and constructive

Activities
1. Search more the bio-data of Princess Phunphisamai disakul and Prof. Sanna thammasak in order to do report to a teacher.
2. Form 2 group sum up and do mind-mapping of both.
3. Write essay on impressive bio-data and works of both, select 4 best works for class presentation or exhibition.

Questions
1. How is Sasanaguna related to her?
2. What are the works of princess on Buddhism?
3. Why she got a lot of recognition from outside and inside?
4. Why prof. Sanna is called Luangta?
5. What are the moral conducts of him students should follows?

Vocabulary

English	Thai	Notes

Lesson 9: Buddhist Duty & Ceremonies

The Expected Outcome

1. Describing Buddhist Duty with different aspects.
2. Explaining meanings and stages of both merit-makings.
3. Appreciating Buddhist duty and ceremony.

Main Essence

The Buddhist's duty involves the functions the Buddhist should do & should not do to oneself and others especially venerable monks.

Opinions & Discussion

1. Why do students as Buddhists have to study the Buddhist's duty? Please discuss.
2. Why students attend dhamma camp?
3. Do students do such a thing just as students or Buddhists? Please discuss.



The term "Buddhist" is newly termed, originally called Buddhaparisa:-four assemblies of Buddha's disciples: bhikkhus, bhikkhuni, upasaka and upasika. Therefore the term "Buddhaparisa" means four assemblies of the Buddha's disciples who are of duties and responsibly of studying, practicing, promoting and protecting Buddhism. Actually, ones who were born into the Buddhist tradition or ones who accept or adopt Buddhism as his or her religion by taking refuge in triple grem:- Buddha, Dhamma and Sangha through public proclamations. Fundamentally, Buddhists are referred or supposed to study, put into action and endeavor to live a live by the Buddhist principles. There are 7 duties of the Buddhists:-

- Learn about Monk's duty for treating to him according to Dhamma and Vinaya properly
- Learn how to preserve and protect the Buddhist holy places
- Learn how to become full Buddhists as Buddha's wish in Mahaparinibbanasutta
- Learn about the components of the Buddhism.
- Learn about the congregation of the Buddhists
- Learn how to become a good disciple according to 6 directions



9.1 To learn about Monk's duty for treating to him according to Dhamma and Vinaya properly



4 Duties of Monks as follows: Education, Practice, Propagation, Protection

Education:-Monks are supposed to learn Dhamma and Vinaya in Tipitaka including modern sciences.

Practice:-Monks are supposed to practice after study in order to deeply understand Buddhadhamma.

Propagation:-Monks must promote and share Buddha's teachings after study and practice for the happiness and benefit of others.

Protection:-The last duty of monk is to protect Buddhism which is being under controversy of interpretation of Buddha's teachings. Instead they must make clear and known to the doubtful persons. In the case of fake or unqualified monks, monks must remove them from religion. Also, teaching and interpreting the dhamma into modern language correctly and easily for understanding Dhamma as well as maintaining property and holy places are monk's duty



9.2 To learn how to preserve and protect the Buddhist holy places

9.3 To learn how to become full Buddhists as Buddha's wish in Mahaparinibbanasutta



9.4 To learn about the components of the Buddhism.

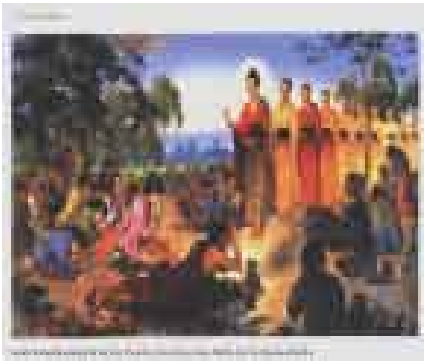
Another duty of monks is to learn about the components of the Buddhism by understanding truly the founder, the teachings, the distinguished disciples, religious places and items, symbols and rituals.

9.5 To learn about the congregation of the Buddhists

Another duty of monks is to learn about the congregation of the Buddhists by understanding truly its founder or initial origin, the aims & objectives, the headquarters, regional centers & location address, executive boards, symbols and implementation.









6 To learn how to become a good person according to 6 directions

A teacher supports his students by:

1.Teaching and training them to be good.

2.Guiding them to thorough understanding.

3.Teaching the subject in full.

4.Encouraging and praising his student's goodness and abilities.

5.Providing a protection for all directions; that is, teaching and training them so that they can actually use their learning to make a living and know how to conduct themselves well, having a guarantee for smoothly leading a good life and attaining happiness and prosperity.

Third direction: as a husband, one should honor and support one's wife, compared to the "rearward direction," as follows:

1.One honors her in accordance with her status as wife.

2.One does not disparage her.

3.One does not commit adultery.

4.One gives her control of household concerns.

5.One gives her occasional gifts of ornaments and clothing.

Activities

1. Request the qualified speaker for talks to students on “How monks at present follow dhamma & Vinaya and as a Buddhist how to treat to him?” open the floor and share and sum up the main points.
2. Form a group of 4-6, create mind mapping on how to preserve holy places and then decorate them, class presentation.
3. Writ essay on “How to conduct oneself according to 4 resolutions, then a teacher and students select the best work, hold exhibition.
4. Do a report on “Organization in Thailand” hand in teacher then a teacher selects 2 students at random for class presentation.
5. Hold discussion on “How to be good for teacher” after that sum up main point.

Questions

1. What is Apart from Dhamma & Vinaya Study, a monk’s function?
2. What does Cariyavatra mean, what is the monk’s cariyavatra?
3. Which aspect does temple matter, how we preserve it as important as usual?
4. What is Buddha’s panithana (determination), how we do as Buddhists, in accordance with4 Panithana?
5. What are the components of Buddhism? How is Learning them?
6. What is the Buddhist organization? What is the purpose of congregation of the Buddhists?
7. Who is the right direction? With whom? How to act with each other?

Vocabulary

English	Thai	Notes

Buddhist Ceremony

The Expected Outcome

1. Understanding the value, benefits and significance of Buddhist ceremony.
2. Analyzing concepts & developments of buddhist ceremony.
3. Practicing the Buddhist ceremony correctly.

Main Essence

A study of Buddhist ceremony or ritual is a matter of understanding the outer shell of tree which is a magnificent particle of a rigorous big tree in order to make a tree lasting. Without it, a tree cannot be firm in the same way as ceremony can.

Opinions & Discussion

1. What are the value, benefits and significance of ceremony? Discuss.
2. Do you ever participate in ordination ceremony? How do you feel? Disscuss.
3. Do Duddhadhamma can last without ceremony discuss?

Buddhism for Secondary Education Grade 3




Buddhist Ceremony -Rites are considered to be components of Buddhism out of 6 which mix with other local beliefs. For instance, offering to Buddhist monks is believed to be very profitable or fruitful. Both recipient and donor are supposed to be purified persons. So they are supposed to purify their mind or precepts for great merit. In this grade students are supposed to know the merit-making in different purposes:- types, venue, and reason.
Merit-Making Ceremony:- Types:-
Auspicious
Inauspicious

Venue:-
Temple Centered Ceremony
Home Centered Ceremony






Reason:-
Ceremony based on the Buddha's regulation
Ceremony based on the Buddhist daily lives



Activities

1. Write descriptively the feeling on participation in merit making ceremony whatever, as well as specify stages of that ceremony and then discuss its correspondence with learnt ones, How?
2. Form a group of 4-6, play a role of merit making process as follows:
Group 1: Sangha Side
Group 2: Venue
Group 3: Food & Beverage
Group 4: Reception
In each activity, group and stage, teacher are requested to give advice and solve some problems
3. Teacher and students share and sum up main points and stages or process of merit making whether it be auspicious or inauspicious.

Questions

1. What is the purpose of Buddhist Merit Making?
2. How is the difference between merit making on auspicious and that of inauspicious?
3. What is the similar and distinct between merit making on auspicious and that of inauspicious?
4. What is the purpose of water pouring and splashing on auspicious?
5. If monks are in high rankings, how we address and react with him?
6. How do you think merit making auspicious or inauspicious are performed if done in wrong process it would come out?

Vocabulary

English	Thai	Notes

Lesson 10: Buddhist Manners

The Expected Outcome

1. Explaining how to treat oneself to Monks during house centered ceremony.
2. Appreciating monks and treating to them at home correctly and properly.

Main Essence

A study of the Buddhist manners is concerned with the way of acting, speaking and thinking to others especially the benefactors viz. triple gem, parents, monks, teachers, relative, and friends correctly in the compassionate and kind manner.

Opinions & Discussion

1. Why students have to study the Buddhist manners? Please discuss.
2. Do students have to reciprocate their graditude to the benefictors? Please discuss.
3. Social manners has an important role in union of a crowd of people. As Buddhists what is the Buddhist manners?

Courtesy of the Buddhists

- How to treat oneself to Monks during house centered ceremony
- How to speak with Venerable monks
- How to get dressed

10.1 How to treat oneself to Monks during house centered ceremony



3 kinds of treatment

1. Physical Treat
2. Verbal Treat
3. Mental Treat

Going for alms round (morning walks)
Going for Dhamma Talks on various occasions
Going for ending the problems or trouble.
Going for ceremony such as house warming, birthday.

10..2 How to speak with Venerable monks



If they are senior, please make wai on the chest level, no frivolous talks or gossip with them.
For ladies, they are not allowed to stay or speak face to face with monks individually or in the private place or in the public.
After business or engagements, please be in a hurry back home, otherwise disturb them, and honor tradition with krap 3 times.



10.3 How to get dressed



When home centered ceremony is conducted, the host is supposed to wear a proper clothes
Ladies are not supposed to wear a clinging or fitting clothes or shorts.
Ladies are not supposed to wear make-up or too much long hair and put strong perfume.
Gentlemen are supposed to wear trousers T-shirt and short hairdo or get hair combed.

Activities

1. Form a group of 4-6 each discuss on topic assigned then send out representative for debate on so-called points:
To treat oneself to monks at the same way as the common, when guests drop by home, no need to waste of time.
2. Attend certain Buddhist ceremony held at home then observe decoration and preparation for ceremony venue, seat for monks, clothes for host and guests, correct or not, note and class presentation.
3. Teacher selects 5 students at random as panelists and one as a moderator titled on “How to speak to monks with confidence”, after that, teacher and students share and sum up the main point.

Questions

1. Why is a monk called Anagarika?
2. On which occasion are monks supposed to get around home?
3. How is the seat provided for monk?
4. What is the good manners for talks with monks?
5. If monks are in high rankings, how we address and react with him?
6. When there is home centered ceremony, how the host wear clothes that would be proper?

Vocabulary

English	Thai	Notes

Lesson 11: Seminar on Buddhism & Self-Sufficiency Economy

The Expected Outcome

1. Running Buddhist seminar.
2. Finding summary, choices, and the way-out of the topic.
3. Applying summary, choices and the way-out of that into solving problems and developing oneself, family, and society.

Main Essence

A study of seminar on economic issues by means of Buddhist way in order to attain true peace is a matter of integrating Buddhadhamma into economic area. Without dhamma, economy always suffers. Students must understand both Buddhism and economics in Western sciences in order to compare and then integrate it into Buddhist Economy. Finally it is a sustainable and holistic development of economics.

Opinions & Discussion

1.Does Dhamma solve the economic problems? How? Discuss, please
2.What is the sustainable economy according to Buddhism? Please discuss 3.How do students have participation in economic issues?
4.How can Buddhism & economy get along? Discuss, please.

Seminar on Buddhism

- Buddhism and Economy
- Buddhism and self-sufficiency economy

Seminar on Buddhism

Seminar is a class for university or college when a small group of students and a teacher discuss or talk on a particular and proposed topic, it is a meeting for discussion training
In the same way Seminar on Buddhism is a small group of students and teacher who hold a small meeting to discuss or study on a particular topic on Buddhism.

Buddhism & Economy

Buddhist economics is a set of economic principles that is based on the belief that individuals ought to do good work in order to ensure proper human development. The term was coined by Ernst Schumacher in 1955, when he travelled to Burma as an economic consultant for U Nu. It is used almost exclusively by followers of Schumacher and by certain Theravada Buddhist writers such as Prayudh Payutto and Phrabhavanaviriyakhun.

The Problem of Specialization
The Two Meanings of Dhamma
How Ethics Condition Economics

The Buddhist View of Human Nature
From Conflict to Harmony
Ethics and the Two Kinds of Desire
Ethical Considerations in Economic Activity

Buddhist Perspectives on Economic Concepts

Value Consumption Moderation Non-consumption Contentment
Work Production and Non-production Competition and Cooperation
Choice Life Views

The Role of Wealth in Buddhism
Right Livelihood
Miserliness
Knowing Wealth's Limitations
Mental Attitude to Wealth
The Major Characteristics of Buddhist Economics
Teachings on Economics from the Buddhist Scriptures
The Monastic Order
Householders
Government
The Inner Perspective
Seeking and Protecting Wealth
The Happiness of a Householder
The Benefits of Wealth
Wealth and Spiritual Development



Buddhism & self-sufficiency economy



(Adulyadej, 1997; Kronkaew, 2003; Booncharoenpol, 2004):

"Self-sufficient economy is a philosophy that guides the livelihood and behavior of people at all levels, from the family to the community to the country; the matter concerns national development and administration. The crisis calls for a 'middle way or moderate way' to be considered, especially in pursuing economic development along with globalization. Sufficiency means moderation and enough, including immune system against shocks from the outside or from the inside. Intelligence, attentiveness, and extreme care should be used to ensure that all plans and every step of their implementation are based on knowledge. At the same time we must build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live with forbearance, diligence, self-awareness, self- reliance, intelligence, and attentiveness. In this way we can hope to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from outside the country"



Three principles and two conditions

Vocabulary

English	Thai	Notes

Buddhist	Western	Buddhist Major Events	World Figures & Events
- 120*	6th Century B.C.E. *	• Life of Siddhartha Guatama, the historical Buddha: conventional dates: 566-486 B.C.E. (According to more recent research, revised dates are: 490-410 BCE).	• Persian Empire founded by Cyrus the Great (550 B.C.E.) • Confucius (551-479) • Zarathustra (630-553) • Birth of Mahavira (550)

Buddhist	Western	Buddhist Major Events	World Figures & Events

Sources

1. John Bowker, ed., The Cambridge Illustrated History of Religions (Cambridge UP, 2002).
2. Damien Keown, A Dictionary of Buddhism (Oxford UP, 2003), Appendix VI, pp. 355-57.
3. Courtesy Henry Smith, Columbia University
4. http://www.buddhanet.net/e-learning/buddhistworld/index.htm

Map: The Spread of Buddhism

